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Lays of the Ancient Church.

NO. V.

Martyrdom of St. Polycarp.[*]

Right dear in the sight of the Lord is the death of his Saints.
— PSALTER.

Night hung o'er Meles' rapid flow and Smyrna's tower and bay.—
'Neath Smyrna's lowliest roof that night the Saint in slumber lay:
And through the uncurtained window as the solemn starlight streamed,
Its raylets like a glory shone around him as he dreamed.
And from the chamber as they flowed up to the deeps of even,
There lustre glowed, a radiant road from that rude couch to Heaven.

Morn over Meles' rapid flow and Smyrna's bay and tower.—
The blessed sun looked calmly down on Goodness mocked by Power.
The soldiers of the Roman stood within that humble room,
To bear the holy father forth to trial and to doom:
Yet was the old man's smile as sweet, his soul as little moved,
As when his seat was at the feet of him "whom Jesus loved."

High noon o'er Smyrna's tower and bay.—The haughty chiefs of Rome
And pagan priests and people thronged to fill the Hippodrome.
—O 'tis a fair and pleasant sight, as gay heart could desire,
To see a brave old Christian die by faggot and by fire:
To feed the merry flames; to flout and mock his holy calm;
And swell the shout that echoes out to drown his chanted psalm!

Then came the Martyr, through the crowd that billowed like a sea,
Robed all in white, as every priest of our pure God should be.
And as he came, distinct and clear, along the sky there ran
A voice from Heaven—"Now, Saint, be strong, and quit thee like a man!"
He raised his eyes as if to greet some vision he might see,
Then murmured sweet, "Ah, it is meet, Jesus, to die for thee!"

Warriors were there who had not blenched where blows fell thick as rain;
Men who had gorged the eagle's beak on many a bloody plain;
Men who had launched from fearless hands the thunderbolts of war;
And chained proud princes to the wheels of their triumphal car.—
But priest and prince and soldier felt the noblest hero there
To be that brave old man who knelt beside the stake in prayer.

They bound him, and they fired the pile, quick raged the flames abroad,
But, lo, the Heaven-chained element harmed not the Saint of God!
As the three children stood of old,[†] safe, 'mid the circling fire.
It curled about the martyr's feet, and raged, but soared no higher,
Till a rude soldier pierced his side with malice-sharpened spear,
Then far and wide, the fiery tide rolled in its mad career.

So, as the Prophet went of old, in chariots of flame,
The old man's saintly spirit passed to God from whom it came.
His soul the Angels met, the fire and steel destroyed the rest—
O Christ! inspire with warm desire my weak and erring breast,
That I may suffer all for Thee, nor deem the trial sharp,
With all the free, high loyalty of good Saint Polycarp!
Acolytis.

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[*] St. Polycarp, pupil of the "beloved disciple" and Bishop of Smyrna, suffered martyrdom in that city about A. D. 164. For an account thereof, vid. Epistle of the Church of Smyrna. *Patres Apost.* II. 561. Oxford 1840, and a translation in Whittingham's Palmers Ecc. Hist. page 16.

[†] Daniel iii. 19-26. [‡] 2 Kings ii. 2 *et. seq.*

From the Christian Remembrancer.

Parochialia; *or Church, School, and Parish. The Church System and Services practically considered.* By John Sandford, M.A., *Vicar of Dunchurch, &c.* London: Longman & Co. 1845.

This historical sketch of parishes and their arrangements will, perhaps show this fact, that the whole parochial arrangement was made simply to expedite the intercourse of the Bishop or Priest with the people; that as this became difficult, from the spread of the Church, or the increased population of dioceses, parishes were formed; and that where parishes were not formed till later, it was only because the people were still in connexion with the Bishop and a cathedral church. This was the case in England until a very late date, as we find that for very long in this country, the Bishop's cathedral was the only church in a diocese, from whence itinerant preachers were sent to convert the country people, who for some time resorted to the cathedral for divine worship. Private oratories were first built for the conveniency of those who could not reach the cathedral; but these were within parish bounds.

All this brings before us strongly the fact, that the position of a Priest placed in a parish, with respect to the Catholic Church, is that of one who has a mission to carry out effectually the spiritual discipline of the Church; that the parochial arrangement is merely one accidentally resorted to by the Church to effect more easily this discipline, and that the secular business of parishes, in which Priests become often wholly absorbed, is not their high and paramount duty; and that when they view themselves in the light of men chiefly called to make secular arrangements, they are untrue to their high and holy office, and unfaithful to the call and commission of the Church, whose Priests they are. Many now-a-days really seem to look at the position of a Priest in a parish as that of a man who is to attend and manage a parish vestry, and that his highest office lies in being a sharp ready chairman of various committees and institutions. How little is it remembered, that the application of the discipline of the Church, calling men to confession and preparation for Holy Communion, are the works to which the Priest is called, and for which the parochial arrangement was made; in fact, the carrying out, by a certain number of individuals, the arrangement and discipline of the Church universal. The fact is, that now men either wholly lose sight of the strictly spiritual calling of the Priesthood in a parish, or they seek to fulfil it by means which are uncatholic and untrue; while, still more perversely, others consider their highest spiritual calling to be to men beyond the limits of their flock, and while the very smallest number which may be committed to their parochial charge are, alas! too many for them to find time and strength to subdue to the full teaching and treatment of the Church; satisfied with having given them a dry statement of doctrine, they seek on some distant platform or pulpit, to bring the same hollow system to bear on others. All this is bad. Man has a moral nature, which requires a close and intricate management. The discipline and treatment of that nature is the work which the Church is commissioned to undertake, and she has willingly done so. For ease and convenience she has appointed her people to different shepherds, and this work to which she has called and ordained them is the work of their lives—the one absorbing point and object of their existence. There are wants in man which her system can meet, wants which are known to exist by any clergyman who watches with the slightest degree of interest the people committed to his charge; but men will adopt systems of their own, and not that of the Church,—and the wants are not supplied.

A clergyman enters on a parish, and finds a number of souls gathered into a community employed in different works and trades, and he sees too plainly that though baptized and instructed to a certain degree in religious truth, they are forgetful, and are living for this world, and, in some respects, are leading lives as careless as heathens. He sees it with pain. It is a fearful state of things. He feels that he is the shepherd to whom their souls are committed, and that he must give account of their state; that he is responsible for their condition to a great degree, or at least that he is bound to do his best to bring them out of it. What is to be done? He begins the work perhaps by preaching earnest and lively sermons to arouse them: at first the work seems to succeed, and numbers come to listen. But it does not tell in the end. The novelty wears away. The same spirit of worldliness exists; and, by degrees, he finds that those who fall under the constant influence of this mode of teaching, are not those who require rousing. What is to be done? He resorts to individual teaching, to reading, and direct instruction in high and holy truths, equally for those who are inclined for it, as for those who are not,—and presses these means continually upon them,—by the mere force of repetition calling back forgotten truths, and striving to arouse the almost dead conscience, by repeated and earnest appeals. Of course it fails; nay, more, it does positive harm: men get callous. The constantly reminding them of known truths gives those truths the feeling of an oft-told tale, which soon looses its point, and the conscience being constantly stirred, at length, to save itself trouble, is satisfied to expect external stimulants without making any effort itself, and, by degrees, dies out. Men cannot bear the treatment; they are not so made: it is not true to their nature. They were made to do much for themselves; and, in the nature of things, if every thing is done for them, the object will not be gained. In men who adopt this plan, it is a sincere intention which leads them on, but a mistaken judgment.

The system to which the Church would lead us is wholly different. She deals in an entirely different manner with her people: she leaves them to their own hearts; she has nothing to do with them, until they seek her for themselves. Nay, more, she rather forbids them—makes them feel that full communion with her is a privilege so high, that she imparts it but with care and caution. Still she sees the need men have of being reminded, and she meets it. She calls them to daily prayer; she will not let them be forgotten of their souls for one season, morning or evening. But the mode of reminding them is not direct, it is general. The individual conscience is left to its own work and to itself; it is reminded, but not relieved, of individual responsibility. It is roused, alarmed, and stirred up, but not taken off its own energies and resources. It is kept in a keen, living state; and the man is made to feel that there is something terrible in his situation, from the fact of being passed by and cut off from present communion.

There is a power in goodness to compel men, who will most scoff at it, still to fear it, and to long after its approbation. There is always a struggle in a bad man's mind with respect to good external to himself. He must either repress it, and compel it to yield, or he must get its approval. If he cannot succeed in either of these, he is unhappy. The fact of constantly pressing truths on men *directly* gives the object of the attack a feeling of superiority. It is inherent in the nature of things that it should be so, and this is one great reason of the inefficiency of modes of teaching such as we have described. If men would but see that there is sufficient strength in truth itself,—that there is sufficient life in the conscience of the baptized person, to go after and respect that truth—if men have but the patience and faith to believe and wait for this, much more would be done than we usually find is accomplished, and the Church would have a fairer scope for working her system. She carries on her work in a high and independent sphere of action, in the consciousness of perfect rectitude and truth; and her witness in a parish, through the facts of daily service and often Communion, do more to remind men of truth, than the most *direct* appeals to the individual conscience could ever do.

There is another feeling with which a man may have to struggle on entering on his spiritual connexion with his people. He feels an earnest desire to devote his own time and life to the cause to which he is called; and this system of reserve which we have described may seem to give him but little opportunity, apparently, for such devotion. We may say two things in answer to this. Let a man work out the Church system thoroughly; let him allow her to do the work we have described, through him her minister; let him use Daily service and often Communion, and he will find abundant opportunity for the devotion of life and soul; and he will at length feel that he is fulfilling his calling in a higher and more independent manner, than he ever could do by a more importunate personal intercourse. Again: this mode of treatment shows him the force of his own example, and compels him to lead a life more high and holy than those who are around him. We do not say it unkindly; but it is true, that very often a life of energy seems to be considered as a compensation and excuse for a less holy and strict private walk. Let a man feel that he is to make his own life the standard for his people; that he is to go before them in every work of self-denial and devotion, and he will find quite sufficient on which to devote the most ardent zeal and energy which he can possess.

The ministers of the Church have far too much lost sight of the efficacy and duty that lies in their own mode of living.—To feel that the highest part of their office is to order their lives for their people's example, is itself irksome and awful to many. It is much easier and much more satisfactory to most men to lead a life of untiring energy and activity, than one of self-denial and holiness. Men prefer the former, and they adopt it. We cannot wonder at this state of things: it is a part of the spirit of the age we live in—activity in everything; restlessness and energy are the moving powers of the moral as well as of the physical world; but when applied to what we have been speaking of, all this is very sad. Holiness of life in the Minister being the especial part of his office, is to most men, as a theory, too trifling and easy, and in practice, far too high and severe: men try to despise it, and to think that it underrates the ministerial life to say that raising a daily example to the people is its highest work; they affect to despise this, they do not really. The want of scope for the devotion of zeal and energy in the life of reserve is supplied, then, by the abundant work enjoined by the Church in carrying out her system, and in the severity of the holy life of denial.

But we have spoken of the parochial life with reference to the great mass of the careless; the earnest-minded, the devoted and real among our people are a still more interesting and important part of parochial cure. Of course the size of this class will vary, but there will always be some belonging to it, and its constituents will be of every shade and degree of character. They require management, they need the most systematic teaching; the smallest number of them are too much for the energies and devotion of any Priest. How slightly and carelessly, how unsystematically is the work done! no distinction made of character! all classed and treated together! Men of the most different stages and degrees of holiness—the most contrary traits of character—are all treated with the same method, and have the same medicine administered, although what is life to the one is positive poison to another; and all this is done with a recklessness and an inconsiderateness of which the meanest empiric in the lowest grade of human science would be ashamed. And here is a subject-matter which unquestionably and undeniably is the very highest and most difficult to which scientific arrangement can be applied—the moral nature of man! The plan frequently adopted is, to preach one style of sermons which only suit one class out of the fifty who are present, and that class, perhaps, the smallest, to whose 'experience' the sermons are addressed. But feeling this to be inadequate to all that is wanted, the next step taken, in default of any better, is to collect persons of this description to a cottage meeting, where the same indiscriminate system is carried on, by which means presumption takes the place of shame, and vain confidence rules where distrust alone is fitting. The same system is pursued in visits to a cottage, where the deep and inmost feelings of the soul, which should never be allowed an exit, save under rigid and systematic rule, are made the subjects of familiar and general conversation; nay, to so monstrous a degree has this system crept on, that we have seen annals of parish teaching put forth by men of eminence in a certain school, which unblushingly recommend the encouragement of letters of advice being written from the members of the flock to their spiritual pastor, as to the way in which he should pass his life and instruct his people: in which letters every species of self-commendation and obtrusion of personal feeling is encouraged. What must be the result of this system? A perfect chaos must be produced where the traits of character and natural disposition are unheeded; and every tendency of nature, however various and contradictory, cut by one rule and judged by one standard.

'Ω φύσις ἀνθρώποισιν ὡς μέγ εἰ' χάχον,
Σωτήριον τε τοῖς χάλως κεχτήμενοις.

What system would the Church recommend in place of this?

(*To be continued.*)

From the London Church Intelligencer.

The Bishopric of the United Church of Ireland and England in Jerusalem.

'The following is a copy of the Instructions given by the King of Prussia to his Extraordinary Envoy, with respect to the establishment of the Bishopric of the United Church of England and Ireland in Jerusalem:—

'Should the Government of Great Britain appear disposed, upon certain conditions, to enter with the King's Majesty into an engagement, from which the attainment of these objects may be rationally expected, his Majesty then entrusts his Extraordinary Envoy in this special mission with the following commission.

'The Envoy shall, in such form as is approved by the English Ministry, and is strictly confidential, by means of a conference with the Archbishop of Canterbury, as Primate of England, and the Bishop of London, as immediate head of the several congregations of the English Church in foreign parts, endeavor to ascertain—

'In how far the English National Church, already in possession of a parsonage on the Mount Zion, and having commenced there the building of a church, would be inclined to accord to the Evangelical National Church of Prussia a sisterly position in the Holy Land.

'Inasmuch as an accord of this kind concerns the most delicate points of the national life of both peoples, and the subject itself is of such exceedingly high and holy interest, his Majesty considers it necessary, for the avoidance of all misunderstandings, to speak out plainly and openly the convictions by which he is guided.

'His Majesty, in the first place, proceeds on the conviction that Evangelical Christendom has in the East, and particularly in the Holy Land, no hope of full and lasting recognition, nor of blessed and continued fruit and extension, unless it presents itself in those countries as much as possible as one united body.

'In the first place, both government and people in those countries have been accustomed to see those who acknowledge each other as co-religionists appear, and act together, in their spiritual affairs, as one body, with a common discipline and order. Thus Judaism presents itself. Thus, also, the corporations of the Latins, Greeks, and Armenians. If, therefore, Protestant Christendom were to present itself by the side of these, and demand recognition as an English Episcopal, a Scotch Presbyterian, an Evangelical-United, a Lutheran, a Reformed, a Baptist, or Independent community, and such like, the Turkish Government would certainly hesitate to grant such recognition, inasmuch as this act implies, for the heads of such recognised corporations, the highest political privileges. Thus, in the preceding month, the Bishops of the various Christian communities of Syria, in Damascus, were summoned together, with the Mufti and the Cadi, to deliberate upon the future administration of government in the land; and to each it was granted to name five deputies, of his own confession, for the Supreme Administrative Council of Syria. Before the Porte can resolve to grant, even provisionally, such a position and such power to the different evangelical congregations, it will first inquire after the number and condition of her subjects, who are members of each of the new corporations, and after the guarantees which a community of the kind can offer for its continuance; for it is of natives, subjects of the Sultan, that those privileged corporations have been, and are still, composed. But, at present, all evangelical communities together can point only to a few individual natives who have joined them. It is true, that of late years, in Armenia and Beyrut, several—and some natives of consideration—have expressed themselves inclined to come over to evangelical Christianity, or to have their children educated in it; but have been prevented, chiefly, by the impossibility which the missionaries experience of granting to such persons protection and safety. And yet it is as certain that equality with the ancient corporations must be demanded, without the power of exhibiting a sufficient number of persons of whom the new corporations are to be composed. But as to the guarantees, which they have a right to demand, what Government could and would grant them for such a crowd of communities? And, in this unwillingness the Porte would, beyond all doubt, be confirmed by the solicitations of the already existing religious corporations. But, even looking away from this, to what disadvantage would Evangelical Christendom, in such a state of division, appear beside the ancient Churches? Whatever these latter may want in internal life, they form a compact body, holden together by Church discipline, liturgy, and the Apostolic-episcopal respect of their see, and operate, by the power of Church-unity, still more than by the advantage of immemorial possession.

'Such are the political reasons which have brought his Majesty to the conviction, that, in this business, unity, in the first onset, must be the first, the indispensable condition of success for the Evangelical Church.

'But the conviction of his Majesty that, on the present occasion, the Evangelic Church must come forward as one in faith, rests essentially upon still higher considerations. The shape which Turkish affairs have at present assumed—most certainly not without the overruling Providence of God, and especially the political position of England and Prussia, in reference thereto—have, for the first time, afforded Evangelical Christendom the possibility of demanding, as equal child of the universal Church of Christ, a position in the cradle of Christianity and in the Holy Land, by the side of the primitive Churches of the East, and in the presence of the Roman Church, which would secure for the Gospel a free proclamation, and for the professors of evangelical truth free confession and equal protection. The present moment is an era in the history of the world; and accordingly as it is recognised and improved, the Evangelical Church will be judged by history, and by the Almighty. His Majesty entertains not a doubt that the Evangelical Church owes it to herself, and to her Lord, at such a moment, and on such a theatre, not to present the stumbling-block of her disunion and dividedness; but, on the contrary, the good example of her unity in faith, and her union in action. Her object in appearing there, beside the elder Church communities, and in the presence of Jews and Mahometans, cannot be to persecute, to invade, to exclude—not to strive, to scatter, to dissolve; her wish cannot be to proclaim to the world her mission as a work of hatred and jealousy, but as a message of love, of peace, and of concord. How then can it be the will of her Lord that she should, for such a purpose, with such words in her mouth, on this her first appearance in the Holy Land, unfold the banner of internal separation and discord? Are not her missions already, besides being the pulse of her common life, so also a witness of the difficulty, in such a state of isolation and separation, of founding Churches, properly so called, and of forming and conserving Christian nations? And where would this internal disease be revealed more sadly than in that land where all Christian opposites are crowded together—in the face of the three Patriarchates, and the colony of Rabbies—in sight of the Mosque of Omar, and the foundations of the Temple of Jerusalem? Is it not much rather in the purpose God, that, in their missions, the feeling of the internal unity and concord of all the members of Evangelical Christendom should be kindled? May not, especially at the present moment, the favorite thought of the Church's Lord be this: that, in the old land of promise, on the place of his earthly course, not only Israel should be led to the knowledge of salvation, but also the individual Evangelical Churches, built upon the everlasting foundation of the Gospel, and upon the rock of faith in the Son of the living God—forgetting their divisions, remembering their unity—should offer to each other, over the cradle and the grave of the Redeemer, the hand of peace and concord?

'His Majesty, for his part, will not hesitate, on this occasion, in full confidence to hold out his hand to the Episcopal Church of England, which combines, with Evangelical principles, an historic constitution, and a Church existence, significant of universality.

'His Majesty, in accordance with Apostolic Catholicity, and in expectation of similar dispositions on the part of the English Church, entertains no fear in expressing his readiness to allow the clergy and missionaries of his National Church, in all mission lands, where a bishopric of this Church exists, to unite themselves with it; and, for this purpose, to obtain for themselves Episcopal ordination, which the English Church requires for admission to an office. His Majesty will take care that such ordination shall always be acknowledged and respected in his dominions.

'In the Holy Land in particular, his Majesty is determined to do every thing which can, on Christian principles, be required, in order that united labors may be possible. The English Church is there in possession of an ecclesiastical foundation on the Mount Zion, and his Majesty considers it to be the duty of all Evangelical princes and communities to join this foundation, as the beginning and central point of conjoined operations; for his Majesty regards this as a ground of great hope for the futurity of great Evangelical Christendom. In the first place, their missions acquire thereby, throughout the extent of the whole Turkish empire, and in the primitive habitations of Christianity, a visible centre and a living lever, whose power, once set in motion, will soon make itself felt even to Abyssinia and Armenia. But besides this, another object of the utmost importance, and most earnestly to be desired, will also be attained. In the simplest manner possible, a Christian neutral-ground will be acquired, far removed beyond the bounds of narrowing nationality; and upon which, with God's blessing, by the conjoined operations of believing love, a gradual union of Evangelical Christians may be prepared with greater facility than under any other circumstances.

'Of course, it cannot be his Majesty's intention by such an union to sacrifice or endanger the independent existence of the National Church of his country. According to his Majesty's view, an evangelic, true, and living representation of Catholicity, is that only which supposes this unity to be upholden by the divinely ordained multiplicity of tongues and peoples, and in accordance with the individuality and historic development of each several nation and country. Every national Church has, without doubt, like the people belonging to it, its own peculiar vocation in the great order and unfolding of the kingdom of God. Yea, every narrower, smaller Christian community in a Christian land, has, undoubtedly, in like manner, the vocation and the duty to seek within the circle of the universal Church, a peculiar sphere for the extension of love, and for which a particular opportunity, and a particular blessing, are given to her.

'But especially his Majesty, as German Prince, and King of his country, is penetrated with the liveliest persuasion, that the Evangelical Christendom of the German people is called to occupy an independent position in every representation of such Evangelic-apostolic Catholicity as long as the Word of God is proclaimed in German speech, and his praise sung in the German tongue. His Majesty lives in the hope, especially that in the present century, the position of the Evangelical Christendom of Germany, as soon as it becomes conscious of its vocation, will hold a position proportionate to the general intellectual and political position of that people, from whom, three hundred years ago, the blessed work of the Reformation of the Church proceeded.

'In accordance with these convictions, the above-mentioned confidential conference must be governed by two leading principles. The one, the utmost possible unity of operation and labor in the Turkish empire, and especially in the Holy Land; the other, regard to the independent existence of the Evangelical German Church, and to the individuality of the German people.

'That the English Church erect a Bishopric of its own at Jerusalem, the King's Majesty regards as first condition and beginning of combined operations. The foundation appears already laid, as it were, by a special Providence. The first-fruits of the Mission in Jerusalem warrant the fairest hopes. Its suspension and present melancholy condition[*] seem to render an Episcopal arrangement in that place advisable and of urgent necessity. Nothing but Episcopal superintendence and decision on the spot can be of any use; the subjection of the Mission to a see at Malta would not appear to his Majesty either a satisfactory or a truly apostolic arrangement.

'The Bishopric to be erected at Jerusalem would, therefore, connect itself with the foundation and buildings already begun on the Mount Zion, and comprehend all Evangelical Christians willing to take part in it. The high-minded sentiments expressed very lately at a meeting of the friends of the Church of England, at which the Venerable Archbishop of Canterbury presided, appear to his Majesty a certain pledge, that the idea so truly Christian, and for the present times so necessary, of founding firm Churches in Mission countries, will in this matter also be realized in a manner worthy of the object. His Majesty is willing and disposed, when a Bishopric of this kind is founded, to allow one or more clergy and missionaries of his subjects, for the sake of the Jewish converts who speak German, and for the benefit of the Evangelical Christians of the German language, to join this episcopal arrangement. As a manifestation of his sentiments, his Majesty will readily allow such persons to obtain ordination from the English Church. His Majesty especially desires to see this take place in Jerusalem itself.

'With respect to the position of the Privy Counsellor of Legation, his Majesty herewith empowers him, under the before-mentioned conditions, to confer confidentially with the heads of the English Church.

'With these instructions, the King's Envoy left Sans Souci on the 8th of June. 1841.'

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[*] 'Alluding to the time when the British Consul and others left Jerusalem in consequence of the war.'

Selected for the Churchman.

The Christian, instructed by the Holy Scriptures, believes that God is perfectly just and righteous in all His ways. He is taught to regard all the good things he enjoys as flowing from God's paternal benignity; all the evils and afflictions he endures, as ordered and governed for the most wise and righteous ends. If there be any thing in the divine dispensations at present which he cannot well account for or reconcile, he is far from accusing God, or entertaining a hard thought of His justice or goodness. He believes that these things are all wisely ordered or permitted; that they are what may be expected in a state of trial and discipline, and make a part of the scheme of Divine Providence, which will appear, when the whole comes to be viewed in its proper connection and harmony, to have been ordered with the most perfect wisdom, righteousness, and goodness. This present state only makes a part of the glorious plan; and they are the persons that defame and misrepresent Providence, who are for separating and disjointing the admirable scheme.—*Leland.*

Whosoever, with a candid and unprejudiced mind, considers the whole character and conduct of St. Paul, as represented in the Acts of the Apostles, and the temper and spirit which breathes in his admirable epistles, will be apt to think that never was there among mere men a more perfect character. In him we may behold a shining example of the most exalted and unaffected piety towards God, the most fervent and active zeal for the divine glory, yet not a blind enthusiastic heat, but a zeal according to knowledge, and conducted with great prudence; the most extensive and disinterested charity and benevolence towards mankind, and the most earnest and affectionate concern for their salvation and happiness; the most steady fortitude and constancy under the severest trials and sufferings, which he endured with patience, and even with joy, supported and animated by the earnest desire he had to serve the glorious cause of truth and righteousness, and by the sublime hopes of an everlasting reward in a better world for his faithful services in this. Never was there a truer greatness of mind than that which he manifested. And all this accompanied with a most amiable humility, and a great tenderness of spirit in bearing with the weakness and infirmities of others. He was a most glorious instrument in the hand of Providence for promoting the sacred interest of pure and undefiled religion in the world.—*Ib.*

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXI.

Christian Hope is one of the precious privileges purchased by Christ for His people, which may be to them both a motive for duty, and an encouragement, support, and solace in its discharge. It is proposed as the present subject.

We may consider the *grounds of Christian hope*, the *qualifications for cherishing it*, and *its proper effects when rightly cherished*; and then reflect upon it as a *privilege*, and a *duty*.

The grounds of Christian hope, are *God's superintending and controlling providence over the affairs of men*, and the *infinite wisdom, power, goodness*, and *justice*, by which it is governed.

There is not a truth wherein the experience and observation of the world more fully harmonize with the doctrine of revelation, than that the Great First Cause exercises a perpetual authority and control over the course of things in the universe which He has formed. When enlightened by the researches which man is enabled to make into the unnumbered operations of nature, whether in the expanse of heaven, the motions of the great waters, the productions of the earth, or the peculiar frame and functions of animals, we see a stupendous order which speaks the unceasing government of Infinite Mind; while just enough is seen of deviation from this order, to shield it from being attributed to fixed fate or unalterable necessity. The order precludes the supposition of its being *chance*. The deviations preclude that of its being *fate*. Both unite to attribute it to Him who ruleth over all.

Not only in the operations of *nature* do we trace the footsteps of a superintending and overruling Providence. In the *moral* world, the endless connection of cause and effect often exhibits a chain of events, which, while obviously compatible with the free agency of man, shows the control of God, effecting, in ways far beyond the reach of human ken, casting aside the surmisings and calculations of human probabilities, and raising to unexpected life and vigor man's paralysed hopes and anticipations, the ultimate completion of designs of wisdom and goodness.

So obvious is this, that multiplied as is the variety of religious sentiment among men, and innumerable as are the departures from the simplicity of revealed truth, here all unite. Christian, Jew, Mahometan, Pagan, Deist—none can drive from his mind a belief in God's superintending and governing providence. The atheist is regarded by them all as an unnatural intruder into the species, and presents too insignificant an exception to the general rule to deserve a moment's regard.

So powerfully seconded by the voice of nature is the consoling and supporting Scripture doctrine of God's superintending and controlling providence over the affairs of men. It were needless to quote on this subject the language of Holy Writ. This would be almost to transscribe the volume. The doctrine characterises every part, and is a leading feature of the whole. Duly impressed on the Christian's mind, it will be a solid ground whereon hope may repose, which, according to the apostle's beautiful allegory, will be "an anchor of the soul, sure" for its own strength, "and steadfast" for the security of the place of its rest, and thus capable of keeping that soul safe from fear and dismay amid all the agitations of this troublesome life.

The divine attributes displayed in this superintendence of Providence, furnish additional encouragement when we reflect on the grounds of hope.

He governs His dispensations by infinite *wisdom.*

This is essential to perfection. By it the attributes of the Deity are preserved from that interference which, in the human mind, so often displays weakness and inconsistency. Known unto Him are all things. As perfectly obvious as the *immediate* is the *ultimate* connection of causes and effects. Plain before Him is the longest and most intricate course through which present and partial evil is to produce eventually greater good. Not the minutest object is hidden from His notice, or beneath being an agent or instrument for the accomplishment of His purposes. The falling of a sparrow to the ground is noted by Him, and He numbers the very hairs of our head. No perplexities into which we may be thrown can interfere with His providing for us a way of escape. Not even that difficulty which seemed to threaten the utter subversion of his plans, upon which the highest orders of created intelligence looked appalled, and the remedy of which not one of them could devise—the preserving inviolate of God's holiness and justice connected with the extending of mercy to the sinner—was too great to be removed by a plan originating in the wisdom of the divine mind. An *atonement* was found, *sufficient* (a quality to which that of a mere creature could never pretend) for the necessity of a world of sinners, because He who offered it possessed the *divine*, and *proper*, because He also possessed the *human* nature—the nature of the offenders for whom the propitiation was made.

In this infinitely wise and mysterious plan of atonement to divine justice for human transgressions, is provided the only way in which we can conceive of the preservation, in its perfection, of that essential attribute of the Deity, as consistent with the remission of sins, and the bestowing of favor on the sinner. It clears every doubt on this subject of unspeakable moment to our race, and opens to the penitent and faithful the sure prospect of pardon, grace, and everlasting favor.

How strong the ground of hope in Him whose wisdom is infinite! It is not the least weakened by any difficulties into which we may be thrown. However hopeless to us may appear our case, we are in His hand who sees not as man sees; but in the plenitude of His wisdom, can devise a way for our escape, and for bringing good out of all the evil that we experience, the most removed from human probability, or the utmost stretch of human conjecture. However distressing the emotions excited by reflecting on our guilt, unworthiness, and danger, we are objects of *His* mercy whose wisdom alone could reconcile His essential justice with the pardon, justification, and reception of the sinner.

Connected with the *wisdom* is the *power* which lies at the *ground* of our hope. Not only to the *promotion* but also to the *execution* of plans of *wisdom* is Jehovah equal. It is He who made the heavens; who called the fair frame of nature into existence, gave light to the bright orb of day, and fixed and preserves in their revolutions—unalterable save by His power—the host of luminaries which derive from it their attractive splendor; of whose creation also are the *other systems of worlds* which make up that vast universe whereof man as yet knows so little; who, in the volcano, the earthquake, and the storm, displays the might of His marvellous acts; and in the softer beauties of nature, sends out the *still small voice* which speaks the extent and power of His government; under whose control are all the means of happiness which this world affords; who but wills, and health, and wealth, and joy, and comfort are dispensed; who, when all the authority of teachers, all the researches of learning, all the attractions of eloquence, and all the force of reasoning, had been spent in vain efforts to introduce a rational system of religion and morals, displayed the power of His grace by accomplishing through ordinary means totally unequal in themselves, the long and anxiously sought effect; breaking down the utmost violence of outward opposition to His religion; and gaining that more stupendous victory over the hardness and corruption of the human heart, which in every age, has illustrated the unrivalled excellence of the Gospel. It is HE on whom our hope is to be staid. Where is the difficulty from which He cannot deliver us? Where the necessity so great, to the relief of which He is not perfectly equal? Where the affliction or distress in mind, body, or estate, arising from causes spiritual or temporal, which he cannot remove?

But what increases the lustre of God's wisdom, and enables us to reflect with pleasure on His power, is His infinite *goodness*. Of this, surely, no proof will be asked. Our life, and every moment's preservation, our health and strength, our food and raiment, and all the necessaries and comforts of our mortal pilgrimage, are from Him; and so are our civil, social, and domestic blessings. He has preserved us in danger, and comforted us in misfortune and affliction. In the loss of pious relatives and friends we are indebted to Him for the hope of their blessedness, and the prospect of again meeting and being eternally united to them. When consciousness of our guilt and depravity has invaded our peace, we have found deliverance in the tender mercies of His redemption and grace. The support, consolation, and joy, which, in all the troubles and trials of this mortal life, we experience in the prospect of another and a better world, are of His grace and mercy. —It is HE on whom we are to place our hope.

But there is another attribute of the Deity. How can we contemplate the *justice* of our God? Is there not here an appalling obstacle to the happy and delightful results of our past reflections? Must we not here come trembling and abashed, and own that we have been presumptuous in indulging these fond hopes? God is a righteous, pure, and holy Being. What can we, sinful and polluted creatures, expect from His justice but indignation and wrath?

Forever blessed be His holy name, the satisfaction of that justice, so essential to His perfect character, has been made *for us*. Through the divine Mediator, He has entered into a covenant with His people, wherein, on condition of their faith and sincere obedience, for which He provides sufficient grace, He pledges His veracity for extending to them pardon and favor.

In this new view of the justice of his God, let the humble and devout Christian see a new ground of hope, *He* will surely keep and perform His word. His very justice, through the exceeding riches of His goodness, requires that His mercy be extended to the penitent and faithful.

What now are the *qualifications* for the Christian's cherishing this evangelical hope?

They are obviously *faith in God*, and *sincere devotion to Him.*

If we would enjoy that hope which is estranged alike from the systems of the atheist and the fatalist, we must embrace a sincere and thorough conviction that neither chance nor fate rules the destinies of men; but that they are, in a way consistent with man's moral agency, and with dependence of effect on cause, under the control of the Great Supreme. We must, by reflecting on the proofs which nature and revelation afford, deeply impress our minds with a sense of the infinite wisdom, power, goodness, and justice, of the Omniscient Ruler of events. We must, according to the doctrine of His word, have that faith in Him which will not be shaken by present appearances; but places firm confidence in His power to make all things work together for our good; and in the end, to convince us that temporary evil is, upon the whole most for our welfare. We must never forget that this life is but a small portion of our existence, trials in which may be the surest road to future and eternal blessedness. We must cherish that unshaken and enlightened belief in the sufficiency of the divine plan of redemption and salvation, which will not suffer a moment's doubt that the true faith and penitence of every sinner will be accepted and rewarded; and that grace sufficient for holiness here and happiness hereafter, will be extended to all who humbly seek it in the ways in which God has appointed that it should be sought. We must be thoroughly convinced, according to the clear and constant assurances of revelation, that the Lord is full of loving kindness and tender mercies; that love is in all His dispensations; and that, as He best *knows*, so He *wills*, by those dispensations, our greatest good.

Strong in this faith, we shall have a principle within us producing a holy, supporting, and consoling *hope*.

The genuineness of this faith, and the validity of the hope to which it gives rise, must be proved by *sincere devotion* to our God so good. This test of our faith and hope is essential to our deriving benefit from either. God has no where promised unconditional favor; but requires sincere devotion to Him in all who would cherish a reasonable hope of His mercy. How can we expect to be the objects of His kindness and love whom we treat with disregard and disobedience! Reason and Scripture alike declare that man's hope unfounded whose humble and faithful efforts are not directed to serve and please his God. His hope may indeed be temporarily realised; but in the end he will find all the good not rendered subservient to devotion to his great Benefactor, so increase His guilt as awfully to increase the weight of divine displeasure against him. The faithful and devout alone have right to cherish hope. To them it is granted by the sure covenanted mercies of their God. It is a peculiar privilege purchased for them by the infinite merits of their Redeemer.

What now are the *proper effects* of the hope thus rightly cherished?

First, perfect submission to the will of God, arising out of a firm belief that all things are ordered for the best.

A reasonable and Christian hope is not limited to the present life, but takes in the whole of the illimitable space of time for which God has made us; and which is all embraced in the divine dispensations towards us. It is grounded too on a conviction that God's wisdom is infinitely superior to ours, and that He may see our ultimate and greater good to be the result of present and partial evil. Supported by assurance of the power and wisdom of Him on whom it rests, this hope is never banished, but remains to uphold the Christian under all the trials of his pilgrimage. Whatever ills befall him, he trusts are for his good; and doubts not that we will yet experience them to have been the chastenings of Him who loves.

This hope is also calculated to produce and maintain a serene, cheerful, and happy temper. Why should he despair who has God for his hope? Why should he be cast down or doubt whose faithful trust reposes in the Lord of all? Is not He sufficient? Is not He kind and good? Surely in all events, hope in His everlasting mercy will banish distrust and fear, and bring in the blessed influence of peace and joy.

As Christian hope is a proper result of piety and devotion, so is it also a powerful encouragement to cherishing them.

God has been pleased, in His holy word, to propose various motives to religion. None are more frequently repeated, and more powerfully enforced, than those which appeal to hope and confidence in His mercy. To Him whose wisdom, power, goodness, and justice inspire our hope, we surely must be encouraged to devote our hearts and lives. From Him we may expect all the worldly good that will most effectually promote our happiness and welfare. To Him, in every trial and affliction, we may confidently look for its being overruled, often to our temporal, always to our spiritual and eternal benefit. In Him, reconciled to us by the plan of redemption suggested by His goodness, counselled by His wisdom, and effected by His power, we may confide for the pardon of our sins, and all the happiness that can flow, in time and eternity, from His grace and mercy. Surely, then, we will devote ourselves to Him with all the sincerity and ardor of gratitude and love.

Hope, however, must not degenerate into presumption. The word of God nowhere justifies reliance upon Him to the neglect of the means which He has appointed for obtaining the good that we desire. The success of these means indeed rests with Him. With a main dependence, therefore, on His blessing, we should faithfully and diligently apply to the means of temporal and spiritual good which He places within our reach. But when the use of means is impracticable, or the way to the desired end is not clear to our imperfect vision, even then hope should not forsake us, but hold our souls in the firm conviction that all that is right and for the best will yet transpire.

To what a *privilege* is the Christian raised, that this hope may be his! When the world assumes its most forbidding aspect, when the clouds and darkness of adversity lower thick around, earthly dependences are stricken away, and they who are without God in the world curse in bitterness of soul their cruel fate; he looks up, and with steadfast face beholding an overruling Providence, sees cause still to hope, still gratefully to use the means of deliverance and of good, to tarry the Lord's leisure, and to be confident that all is for the best. When dangers multiply, perils by land or the imminent hazards of the great deep are encountered, the pestilence that walketh in darkness surrounds him, and the sickness that destroyeth at noon day slays a thousand beside him, and ten thousand at his right hand, he commits himself to Him in whom he trusts, as to a faithful Creator and Preserver. When difficulties would appal him, God is his Refuge and Strength, a very present Help. In all his spiritual anxieties and necessities, he finds relief in the sure mercies of the God of his salvation. When his heart melts in bidding a last adieu to a pious object of affection, hope revives it, dries the tear, and imparts the soothing influences of joy in the midst of grief. When nature's last awful trial comes, and the soul of the impenitent and unfaithful sinks in the gloomy hours of despair, and is appalled at its inevitable approach to everlasting misery, he looks beyond the dark mansion where his body must repose, and animated by that hope in Christ which is not confined to this life only, but is full of immortality, rejoices with joy unspeakable and full of glory. When his soul enters the invisible world, this blessed hope goes with him, adding to the happiness of its rest and joy his sure anticipation of a far more exceeding weight of glory yet to be revealed in heaven.

Finally. The cherishing of hope is not only the privilege, but also the *duty* of Christians.

If they believe that God extends to the affairs of men an overruling providence, manifesting His power, and governed by His wisdom, goodness, and justice, they wrong Him by distrusting His willingness or ability to be their Friend; they dishonor Him by a gloomy and despairing temper. Sincere and faithful endeavors to serve and please Him, have promise of His mercy and favor: it is charging Him foolishly to distrust them. Hope in Him He requires: it is disobedience to withhold it. Hope is the alleviation He mercifully provides for all our wo: gratitude and duty alike urge us to embrace it. It is the privilege of the penitent and faithful, purchased for them by their divine Mediator: they ought, in justice to their God and Saviour, to enjoy it.

The moral agency with which our nature is gifted certainly renders it a duty to bring our hearts under the perpetual influence and control of the principles and affections of the Gospel. Of these Christian hope, encouraged and strengthened as it is by the grace of God which bringeth salvation through Jesus Christ, is among the happiest and the best. It is a boon from the Father of mercies which it were an ungrateful offence against Him to refuse. Careful that by the grace of God we sincerely strive for the faith, penitence, and devotion, which offered the Gospel warrant for cherishing this blessed hope, let us lay hold upon it, nor let it go, whatever be the disappointments, discouragements, troubles, and trials of this mortal life. It will be superseded to him that continueth unto the end, by the joys of paradise, and the certainty, in their fruition, of their increase, and everlasting continuance, in the *heavenly home* of the faithful followers of the Lamb.

B. T. O.

It has been almost universally believed among mankind that divine revelations have been communicated; which belief may be probably ascribed to traditional accounts of such revelations, as well as to the natural sense men have generally had of their need of such assistances. There has been no such thing as mere natural religion, abstracting from all divine revelation, professed in any age, or in any nation of the world.—*Leland.*

For the Churchman.

Names of Churches.

Mr. Editor,—I perceive that our brethren in Philadelphia are discussing a project for erecting a free church to be called, in honor of the first Bishop of their Diocese, *the Bishop White Chapel.* The multiplication of free churches, especially in our large cities, we regard as a matter of very essential importance to the interests of religion; and certainly no one can have more reverence than myself for the name and character of the great and good man after whom it is contemplated to call the projected temple. I confess, however, that I feel a strong aversion to the idea of attaching to our churches the names of any other than *Scripture* saints. I think that our branch of the Catholic Church, in expunging all other names from the *Calendar*, has intimated to us a *principle* equally appropriate to the matter of *naming our Churches.* To go beyond the bounds thus marked out, would be opening a door by no means unlikely to introduce more troubles among us. Many names are in the Calendar, as it stands unreformed, greatly reverenced by some, but deemed very suspicious, if not had in dishonor, and even detestation, by others among us. The same may be said of uncalendered names from the reformation to our own day. The subject would probably be beyond the reach of ecclesiastical legislation. To throw upon Bishops the odium of refusing consecration where they might think the names of churches seriously objectionable would probably by no means serve as an effectual check to an abuse of an understood license in this matter. To subject the name of a church to discussion in the Convention, when it applies for admission into union, would be attended with obvious and most serious evil consequences. I humbly conceive that our only safety consists in a general admission among us of the principle that no man's name shall be honored by being attached to a church, unless God has honored it in His Holy Word, by tokens of His gracious favor and approbation.

This subject, Mr. Editor, is not new to me. It was brought to my particular notice some twelve or thirteen years ago. I was then a member of our Diocesan Convention. It was understood that a newly organized parish intended to seek union with the Convention under the title of *Hobart Church*, which it had assumed at its organization. I need not say that there was no man who would go further in honoring the name of Bishop Hobart, than his successor in the episcopate. I well remember, however, that he objected strongly to the name *on principle.* I recollect his stating, in substance, the above objections. They were appreciated by those who had the document in charge; the request for admission was withdrawn; and the parish subsequently reorganized and admitted into union, by the name of a Scripture saint. I well remember also objections from the same quarter, and on the same ground, to the name of *St. Augustine's Church*, which was once, and for a little while, a parish in this city. When a portion of the legacy which was left to the Church by the late excellent Mr. Charles Morgan was applied to the purchase of the buildings now known as St. Matthew's Mission Church in this city, it was proposed to call it *The Morgan Episcopal Chapel*, in honor of the devout and munificent testator. The Bishop objected to the name on the principle previously acted on by him. The objection was at once admitted, and the present title given to the Church. I am sorry to hear that it is now in contemplation to organize a parish in this city by the name of *St. Cyprian's Church.*

CALENDAR.

For the Churchman.

Prayers for the Dead—Presbyterian Testimony.

Mr. Editor,—Your remarks on praying for the dead, arising from the publication of Rev. Dr. Wainwright's book of devotions, and the other communications connected with it, have much interested a constant reader. These discussions have satisfied me, not that there was increasing diversity of sentiment among Episcopalians, but in this day of free inquiry, public attention is called more than ever to the *principles* and claims of the Episcopal Church; which "being the smallest denomination in our country," says a New England divine, has not till of late, been thought worthy of attention.

The good old Prayer-book once conned over mechanically, now receives deep and searching investigation from those within and without the Church.

But my object in addressing you is not to show, that the ancient practice of prayers for the dead is bound up in the doctrine of the "Communion of Saints," but that it is congenial with the moral instincts and best feelings of our nature, apart from creed or denomination.

The Rev. Dr. Griffin, formerly minister of a parish in Newark, New Jersey, a distinguished Presbyterian divine, one of the most eloquent men of his day, alike pre-eminent for the purity of his taste, and the fervor of his devotional feelings, uses the following language in a funeral sermon preached on the death of his colleague, Dr. McWhorter:—

"He loved you much; and in the abodes of bliss will, I doubt not, often think of you. Perhaps he may sometimes pass this way, to mark how you improve the instructions which he left among you, and whether you are coming after him to glory. I have a strong persuasion that his former family and flock will not be wholly excluded from his present cares. Perhaps he will sometimes visit our *assemblies*, to hear those truths repeated which he so often preached, and to observe their effects on you. Perhaps he may *now* be present! Sainted Spirit! hast thou come to witness our griefs? Do I see thee hovering over our assembly?"

Again;—"And now, farewell, thou man of God! my father! my friend! Sweet be thy sleep in the tomb! and kind be thy thoughts of us in heaven!"[*]

Now it is a singular fact, that truths expressed in the spontaneous effusions of pious grief, eloquence or poetry, are universally admitted, but when "defined as principles, associated with the Christian faith, and embodied in a creed, they form subjects of fierce theological warfare," and are strictly denied. Oh, but they have been perverted. What has not been perverted, conscience, reason, every thing grand, true, and beautiful has been perverted to the worst of purposes.

Puritanism separated the *fine arts* from Christianity, but let history tell the results, and look at its position the present day. Look at many of their "temples of worship" in gorgeousness and ornament far surpassing many Episcopal churches, "while through the long straun aisle, and fretted vault," the pealing organ (that "ungodly big fiddle!") swells the note of praise, in the chief towns and cities of our land. Order, harmony and beauty developed in a cultivated state of the human mind, will be associated with Christianity, so long as it maintains its just ascendency in the civilized world and keeps pace with the progress of society. So it is with our moral sentiments and natural feelings. Under the pretence of getting as far as possible from the Church of Rome, as that is the popular test of piety, we may deny them as theological verities, yet will they command our admiration and assent in the language of poetry and eloquence, and in proportion to the diffusion of religion, and more enlarged views, they will not be regarded with horror even in the sanctuary of God, and in our supplications to him in the house of mourning, and the retirement of the closet for those who sleep in Jesus.

HERBERT.

For the Churchman.

"A Charitable Judgment of Others."

Mr. Editor,—In the "Saturday Emporium" of June 7th, under the head "The Religious World," in an article entitled "Boston Unitarian Festival," I read an address by the President of the occasion, the Hon. John Quincy Adams. He says, "We meet this day as the members of *one variation of the* PROTESTANT CHURCH; yet it is not a *sectarian* spirit in which we meet, but in a meek spirit of *Christian charity and toleration.* We meet as *brothers and sisters of one great family*, and not in a spirit of controversy." The venerable speaker also referred to his having been a "delegate at a Convention which was held at Baltimore, for the purpose of promoting the religious observance of the Lord's Day." In which Convention, he says, "No profession of faith was required, for there existed the bonds of mutual toleration and charity between *Christians of various denominations.*" Speaking of the unhappy dissensions which "are agitating many if not all of the Catholic Churches of Christ," he says, "Let *us* recall them, in paternal affection, to *the fundamental principles of the Christian faith.*"

Now, sir, it is not my present purpose to enter the lists with the conceding and compromising spirit of the age, by finding fault with this adoption by so distinguished, learned, and excellent a member of one of the anti-trinitarian "Churches," of the spirit and language so essentially connected with the religious and benevolent amalgamations of the day. I would ask, however, what fault can be found with his views of "*the Protestant Church*," of the "*one great family*," of "*Christians of various denominations*," and of "*the fundamental principles of the Christian faith*," by those who approve of such amalgamations, and who admit no other rule of faith than the Bible interpreted by private judgment?

DISCIPULUS.

For the Churchman.

Mr. Editor,—The Bishop of Rhode Island, in a recent address at the laying of the cornerstone of a church, while noticing certain points of conformity of our national ecclesiastical polity with that of our civil confederation, observes:—

"The Presiding Bishop may, to a limited extent, be considered as exercising in our Ecclesiastical Constitution powers and prerogatives resembling those which pertain to the Chief Magistrate of the Union."

I copy from the Gospel Messenger; the venerable editor of which, than whom no man has a better knowledge of the principles, character, and legitimate operations of our ecclesiastical polity, attaches to the above passage the following reasonable and sensible note:—

"The resemblance in this particular is to our apprehension very faint. With all our High Church notions, we are very far from encouraging the attachment of any influence of patronage or power to the office of Presiding Bishop. We know how he of the seven hills added one encroachment to another, till he came to lord it over God's heritage. We say, all respect to the Presiding Bishop, but no addition of authority."

Where the Bishop of Rhode Island will find even "to a limited extent" a resemblance between the powers and prerogatives of the Presiding Bishop of our House of Bishops, and the President of the United States, I beg, as I need, to be informed. The constitution of our Church never established the office of Presiding Bishop; nor was it ever named in that instrument until 1823, thirty-four years after its adoption. The House of Bishops having by *their* rules and for *their* purposes, established such an office, the constitution *made use of it* for the purpose of doing, what some one must do, changing the place of meeting of the General Convention where such change becomes necessary by epidemic disease or other imperious cause. The only other mention of the office was twenty-one years afterwards, at the last General Convention, in an article requiring the Presiding Bishop to receive the consent of the Bishops to an episcopal consecration for a foreign country, and take order for the said service. Such, too, is about the amount, in kind and degree, of "powers and prerogatives" vested by the *canons* in the Presiding Bishop. His consent is not necessary to the enacting of laws. He is in no sense the superior of his brother Bishops, except as the presiding officer of the House of Bishops when in session; a station over which that House has full control, and in which it may place its members by rotation or by election, or in any other way that it may list. The *Senior* Bishop has as such, no prerogative whatever. The Presiding Bishop has no authority over the clergy and laity of the Church except in his own diocese. He holds no permanent judicial authority. He has no voice in any way in inflicting or remitting punishment on any priest, deacon, or layman, except as a Diocesan in his own diocese. In the case of a bishop, he is to receive a presentment—addressed, however, not to him particularly, but "To the *Bishops*," &c. &c.—and thereupon to summon a Court. There his particular function ceases. He is not a *Court*, or a *judicial functionary of any kind*, for summoning witnesses, or any other "powers and prerogatives." If he attends the Court he is *but a member.* The Court may put whom they please at its head.

It is well, Mr. Editor, that this subject should be thoroughly understood among us. If I mistake not, we have heard more of the station, dignity, powers, and prerogatives of the Senior Bishop and the Presiding Bishop within the last two or three years than ever before. I have even heard that the epithet *head of the Church* was applied to it at a public meeting in Philadelphia during the session of the last General Convention.

Your brother of the Gospel Messenger shows himself a wise man by connecting this subject with the gradual approaches of papal power and supremacy. He will be borne out in his views by all who understand well the principles of scriptural and primitive episcopacy, and are well versed in the history of the first six centuries of the Christian Church.

That truly exemplary Christian, Bishop White, whose humility, meekness and gentleness, seemed ever proportioned to the honors awarded and the power offered to him, was well known to have had peculiar solicitude on this subject. He repudiated the idea that the office of Presiding Bishop, which he held so many years, gave him any rank in the Church, or any authority in its concerns. Indeed he objected, if I am rightly informed, to the title *Presiding Bishop of the Church*, sometimes applied, rightly holding that we had no such officer. He maintained that he was only Presiding Bishop *of the House of Bishops.*

ANTI-POPERY.

For the Churchman.

Sic Volo sic Jubeo.

Mr. Editor,—We live to learn. In the month of May last there assembled in this good republic of ours a *Council* whose records will probably announce that it comprised, as did Councils of olden time,—*Bishops.* It contained also other material unknown to the ancients, an order of ecclesiastics denominated Ruling Elders, whether lay or clerical seemeth not by themselves to be thoroughly understood. This potent, grave, and reverend Council, yclept *The General Assembly of the Presbyterian Church*, have pronounced, ordained, and decreed, that the first Reformers were *unbaptized persons*, and therefore persons *not belonging to the visible Church of Christ.* Pity it is that the same Council had not determined, in form, whether Calvin, Luther, Knox, &c. &c. were ministers of that Church. If they were not, is there now a Christian minister among their successors? If they were, then this same Great Council has determined that membership of the visible Church is not essential to the ministry therein. If this is so, there are those among *us*, Mr. Editor, with whom these dear brethren of *an evangelical Church* are very good authority, who may learn a lesson from them in the matter of the validity of lay-baptism.—Thus: It is said that if we deny this validity, we not only *unchurch* so many of the godly, but also *unminister* members of our own clergy, for there are members of them who have never, on our principles, had any other than lay-baptism. Ergo, they are not members of the Church. Ergo, they *cannot be* ministers of the Church. But says this Council of this Evangelical Church, the first Reformers, having been baptized in the Church of Rome, did not receive valid baptism. Ergo they were not baptized. But it were awful to say they were not valid ministers of Christ. Ergo, unbaptized men may be valid ministers.

Dear Mr. Editor, this whole matter has thrown me into somewhat of a PUZZLE.

The Churchman.

New York: Saturday, June 14, 1845.

"The Minute adopted by the General Assembly in relation to Baptism in the Romish Church,"—which however the Assembly declares in the same breath to be no Church—is the last development in the outworking of popular Protestantism, and one which brings its beginning considerably nearer to its end. What strikes us as remarkable in looking over the "Minute" is that the reverend divines do not attempt to prove their point by the Bible, their professed Rule of Faith, but are fain, spider-like, to spin it out of their own vitals. They show that they are resolved "to carry out fully the principles of the Reformation;" they argue from their "Form of Government" and "Directory;" they "feel bound to act on the principle laid down by our Assembly so long ago as 1790;" they refer very specially to a decision of the Assembly in 1835 which "declared the Papacy to be apostate from Christ, and no true Church," and argue that the further decision of 1845 is "*indispensable on the ground of consistency.*" Not a solitary text of Scripture, however, do they bring to bear on the point; and except Matthew xxviii. 19, 20, included in a reference to the Form of Government to show that "baptism is an ordinance established by Christ," there is no mention of Scripture in the "Minute" except to abuse the Romanists for not following it. The decision is indeed a *development;* not a genuine Catholic development, such as is found in the ancient creeds which define the true doctrine of Scripture as it has been handed down from the beginning; but a *spurious Romish* development, which makes no appeal to Scripture, and claims for itself no other support than that of consistency with the previous prescriptions of the very body which delivers it. In disregard for express Scripture it is a match for any article in the Creed of Pius IV., but in another respect its authors wear a bolder front than Cardinal Bellarmine. For though the Cardinal does not claim express Scripture for the Creed of Pius IV., yet he very piously urges that it is a development of the Apostles' Creed. But the Presbyterian divines do not even pretend to this; they have developed from nothing but their Form of Government and Assembly digests and "Reformation principles;" and one of their number has the fool-hardiness to represent the Apostles' Creed as that which may be held alike by Christians and Deists. Their decision, in fine, is a development fresh from the mint of modern Romanism, which cuts free from Scripture and antiquity, and claims authority for no other reason than because it is a development. And the paternity of the development is shown by its date as well as its nature. For though the Minute refers in general to the Form of Government, &c., yet it evidently rests mainly on the decision of 1835: and the fact of a development in 1845 out of the germ of 1835 alone begets a presumption that its authors have conned the lessons on the famous doctrine of development which have been taught in the last ten years by Moehler and the British Critic.

The decision of 1835 that "the Papacy was apostate from CHRIST and no true Church" effectually stopped the mouths—not so either, for such a stopper would have burst the Assembly—but effectually paralyzed the arguments of the minority. It was in vain that Dr. Lord fought off the Assembly's rejection of Socinian Baptism by contending that it denied the divinity of Christ, which Rome had never done; in vain that he maintained, in the spirit of truth and soberness, that the Creed of Rome "is good as far as it goes, and we still use it;" meaning evidently to avow an agreement in that fundamental faith which constitutes the essence of the Church of Christ. Dr. Rice had only to ask him "if he regarded the Church of Rome as a Church of CHRIST?" and Dr. Lord was non-plussed; he could not answer the question and did not; but merely "replied that a part of the Church of CHRIST were in the Church of Rome, he believed." The decision of 1835 made Dr. Rice's question a poser, and ought to have secured the development without a debate.

But there was a debate, and the debate is not the least noticeable part of the history. We do not charge upon the Assembly greater ignorance and levity than were exhibited in our General Convention on the subject of "Oxfordism," or than is naturally to be expected in every assembly in which clergymen who have been trained to the work of revival excitements and Society-platforms, and men who for the nonce have exchanged the briefs of lawyers for the caps of doctors, come together to discuss, settle and define the gravest points of theology. Indeed we would not willingly impute these qualities to any man, or to any body of men, but we are constrained to refer to the present debate as an evidence that such profound and sacred themes are unfit topics of discussion for all popular bodies. The General Assembly probably contains as fair an average of talent, learning and piety as most representative bodies of particular Churches, and it is not for the sake of exposing the faults of Presbyterians, but of mending our own, or rather of showing the danger of overleaping those wholesome barriers by which our Church has sought to shut out such topics from her Conventions, that we now give a few specimens of this remarkable debate.

Prof. Thornwell had the floor. He thought the question had been decided over and over again. In five different councils in the early history of the Church, it had been answered in the same way, and as he hoped the Assembly would answer it. In the council at Carthage in A. D. 215. Again in 235, and in the council of Africa in 256, over which Cyprian presided. The European Church said it was not valid, but their action could make it valid, and they did not re-baptize. Then the question is no novelty.

* * * He argued that Rome was not in possession of truth enough to save a sinner. The Apostle's Creed indeed she adopted, but that any body could hold which held to the mere historical facts of Christianity? And it does not follow because Rome holds this creed and the views of the first four councils of the Church, that therefore she holds the fundamental doctrines of the gospel. They believe in the doctrine of the Trinity, but that belief is not enough to save a single soul. Rome has no ministry. She has a priesthood that are commissioned to offer sacrifice for the living and the dead.

Prof. Thornwell resumed. He regarded the Church of Rome as a grand collection of spiritual magicians. The witches in Macbeth were to him symbolical of the Roman priesthood moving the destinies of souls by mystic signs and mummeries. He judged the Church of Rome by her moral features. Our Saviour said to certain:—"Ye are of your father the devil; he was a murderer from the beginning, and a liar, and the father of it." If there is any characteristic of the Roman Church it is falsehood and malice. Perfidy is stamped on their system. It commences with false testimony of God. She is a murderer. She has brought every good man possible to the stake.

* * * But a new line of argument. Conceding the Church of Rome to be a Church of Christ, still her baptism is invalid. Wherein does baptism consist? Its essence is the matter and the form. The matter is *water.* If a man is baptized in what is not water, milk for example, he is not baptized. Now Rome uses oil and water. It is not water. Not a Protestant minister in the world would dare use this mixture. So to speak, they baptize the water with oil and the man with the mixture. There is a defection in the form, and the two together constitute the essence. Now what is the required form? It is, 1st. Application of water in the name of the Trinity. 2d. It is applied as a symbol. 3d. By an ordained minister. Now Rome does not baptize in the name of the Trinity. We employ this name as a compendium of the whole covenant of grace, but they do not. Now the Congregational Church of New England, as far as I know, does not believe in the eternal generation of the Son of God, nor in the eternal procession of the Holy Spirit. That is, they do not believe in the personal relations of the three persons in the Trinity, but as they do hold to their official relations, we recognize their baptism. But Rome effectually denies the whole covenant of grace and does not know the Trinity that we do. Baptism with them is an oath of allegiance to the Pope and the State of Rome. Baptism, we have said, must be administered as a symbol. But they *administer it as justification in itself.* They make its efficacy depend on the will of the priest. * * *

If our position be true, let us make it known without fear. Let us write on her portals "the synagogue of Satan." * * *

Mr. Aitken took the floor. He did not wish to be considered a friend to Rome; but he held that baptism was valid whether administered with water or any other symbol. There was an instance on record of baptism with sand in the desert, which was acknowledged as valid. He urged the Assembly to look at the consequences of their decision.

Dr. Junkin thought the question simply whether baptism by Rome is baptism according to the Presbyterian standards, and proceeded to show, by reading the definitions, that it was not. The idea of baptism by sand was absurd. Why, if that were admissible, we have all been baptized during the last week, till our eyes were sore, only wanting the words of the form. There was a difficulty in some minds in relation to apostolical succession. Dr. J. paused to explain a position he took in relation to this, viz. That the commission to *Apostles* was only given "to the lost sheep of the house of Israel." That after Christ's resurrection, he commissioned *evangelists* to go into all the world, and it is this commission that we hold. Apostolic succession then is dead long ago. Let it be buried. * * *

It were an insult to the intelligence and piety of our readers to offer a word of comment on a debate which is only not marvellous because of the source from which it proceeds.

But in what light does this decision place the Presbyterian communion? Men are not going to believe on the *ipse dixit* of a professor that any Council of the Primitive Church ever declared or even entertained the question of the invalidity of all baptisms administered in the Church of Rome; nor that the Church of Rome baptizes with oil; nor that it denies the Trinity and the covenant of grace; nor that it is not, however unsound, a true Church; nor that its baptism is not Christian baptism. After all that the Assembly has said or can say, men will still believe that baptism, administered by the priests of the Roman Church, is Christian and valid; and if they do not infer from the Assembly's decision that Presbyterian baptism is essentially the reverse, it will probably be because they believe that Presbyterians who baptize *intend* to do what the Church does; in other words, that the sacrament is good because of the intention of the administrator.

A correspondent of a Low Church paper informs his readers on the usual authority of rumor, that "a Mr. ——" who "was a candidate for orders with Mr. Carey, and was to have stood his final examination at the same time," *has connected himself with the Church of Rome.* The writer adds:

"If this be the fact, it must be set down as another item in the series of progressive developments since that ordination, and furnishes another proof that those who set their faces against it were not contending with shadows."

"If this be the fact," say we, it is a new proof of the soundness of Bishop Onderdonk's judgment, and of the wisdom of his administration of his Diocese. Two candidates for orders were objected to for alleged disaffection to the Church and leaning to the Roman communion; Bishop Onderdonk overruled the objections in the one case, and subjected the other to a longer probation, recommending him at the same time to leave the Seminary, and giving him no encouragement to hope for orders until he had given full proof of such sobriety of mind, fidelity and stability as would render him meet for the Holy Office to which he aspired. The ordination of Mr. Carey forbids the belief that Bishop Onderdonk's decision in the other case was influenced by the *civium ardor prava jubentum.* The decision in both cases was founded on his estimate of the respective characters of the candidates; and the result has shown that in both cases it was well founded. The short but beautiful and consistent career of the lamented Carey must have convinced all—even those who were at first doubtful—whose good opinion is worth having, that confidence in him was not misplaced; and the failure of the other to profit by his protracted probation, shows that from *him* confidence was as justly withheld. We speak of confidence, of course, with respect to those qualifications which fit a man to minister in the Church with fidelity, sobriety, discretion and competent learning.

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[*] This sermon, the candid reader will remember, was preached July 22, 1807, *before* the Oxford tracts were published.

Whether the disappointed candidate has taken Rome or Geneva for his *pis aller* is a point, it seems, which the reporter of gossip (who seems to take a peculiar interest in the matter) has not yet ascertained, and the investigation of which will afford a congenial exercise for his talents.

Throughout these proceedings the conduct of Bishop Onderdonk has justified the confidence which his Diocese reposed in him, and deprived the Low Church party of every weapon of *honorable* opposition. By ordaining Mr. Carey, he has administered a wholesome rebuke to the clamor and bigotry which would drive into the Papal ranks young men of sound mind and upright character, who, if treated with kindness and forbearance, would minister with zeal and fidelity at the altar of the Church. By refusing to encourage the hopes of the other aspirant, he has set a good example of the limits to which such indulgence should be carried, and of the wisdom of confining it to those whose steadiness of principle and power of self-government give promise that it will not be misplaced.

The Jerusalem Bishopric is stripped of all ambiguity by the remarkable document respecting it on our first page. We have never thought well of the measure, but were hardly prepared for such treasonable developments. It is now clearly seen to be a political scheme in which the Church of England, so far as she has acted, has been made the tool of the State; and the State, doubtless for its own ends, has consented to further one of the most superlatively extravagant projects that ever royal visionary conceived; that of a union of Protestants in the 19th century. Such a project was proved, by repeated trials, to be extravagant in the full strength of the Continental Reformation; and after its three hundred years of increasing division and exhaustion, we cannot be said to use strong language when we impute to it extravagance in the superlative degree. As exhibited in the manifesto on our first page, the scheme is a compromise on the part of the Anglican Church—so far as she is committed to it—of essential principles; and we marvel more at the foresight of Mr. Newman than at the energy of his expression when he referred to it as a measure which he prayed it might please God to confound and bring to nought.

THE PROGRESS OF PASSION. *A Poem in four books. By the Rev.* HENRY W. SWEETZER, A. M.—C. Shepard, 191 Broadway.

The above is the title of a well-intentioned poem, "dedicated," as the author tells us at the close of his exceedingly modest preface, "to the cause of truth and order." Its sentiments are excellent and suggestive of valuable reflections.

Part V. of KOHLRAUSCH'S HISTORY OF GERMANY, has been issued by the Messrs. Appleton, and we are told completes the work, though we are unable to say, from personal observation, whether Part III. has ever been published. The publishers are conferring a favor on ordinary readers, by their issues of historical works. We have had many complaints made to us of the lack of histories of the separate European states, and the consequent confinement to such compends as Russel's Modern Europe. The present work, Michelet's France, and others which are announced, will fully obviate this difficulty. The five parts will make a handsome octavo volume of nearly 500 pages, including a copious index.

The first number of "THE NATIONAL MAGAZINE AND INDUSTRIAL RECORD," *edited by* REDWOOD FISHER, has been issued, pp. 96, 8vo. It is devoted to Manufactures, Internal Improvements, Statistical and Financial affairs in general, and kindred subjects. Terms $5 a year. Office 161 Fulton street.

Other pamphlets received are, "The True Catholic" for June, and "Catholic Magazine" for June.

From the Presbyterian.

Romish Baptism.

Minute adopted by the General Assembly in relation to Baptism in the Romish Church.

The committee appointed to draw up a minute expressive of the views of the Assembly presented a Report, which was read and adopted, and is as follows, viz:

The question presented to this Assembly by overture from the Presbytery of Ohio, "*Is Baptism in the Church of Rome valid?*" is one of a very grave character, and of deep practical importance. The answer to it must involve principles vital to the peace, the purity, and the stability of the Church of God.

After a full discussion carried through several days, this Assembly has decided, by a nearly unanimous vote, that *baptism so administered, is not valid.*

Because—since baptism is an ordinance established by Christ, in his Church, (Form Gov. ch. 7. Matt. xxviii. 19, 20,) and is to be administered only by a minister of Christ, duly called and ordained to be a steward of the mysteries of God, (Directory ch. vii. sec. 1,) it follows that no rite administered by one who is not himself a duly ordained minister of the true Church of God visible, can be regarded as an ordinance of Christ, whatever be the name by which it is called, whatever the form employed in its administration. The so called priests of the Romish communion are not ministers of Christ, for they are commissioned as agents of the papal hierarchy, which is not a Church of Christ, but the Man of Sin, apostate from the truth, the enemy of righteousness and of God. She has long lain under the curse of God, who has called his people to come out from her that they be not partakers of her plagues.

It is the unanimous opinion of all the Reformed Churches, that the whole papal body, though once a branch of the visible Church, has long since become utterly corrupt and hopelessly apostate. It was a conviction of this which led to the reformation, and the complete separation of the reformed body from the papal communion. Luther and his coadjutors, being duly ordained presbyters at the time they left the Romish communion, which then, though fearfully corrupt, was the only visible Church in the countries of their abode, were fully authorized by the word of God, to ordain successors in the ministry, and so to extend and perpetuate the Reformed Churches as true Churches of Christ: while the contumacious adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent, (which she adopts as authoritative,) cuts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the reformers; and it is the doctrine of the Reformed Churches to this day. In entire accordance with this is the decision of the General Assembly of our Church, passed in 1835, (see Minutes of Gen. Assembly, vol. viii. p. 33,) declaring the Church of Rome to be an apostate body.

The decision by the General Assembly of 1835, renders the return of a negative to the inquiry proposed by the Presbytery of Ohio, *indispensable on the ground of consistency;* unless we are prepared to admit, in direct contradiction to the standards of the Presbyterian Church, that baptism is not an ordinance established by Christ in his Church exclusively, and that it may be administered by an agent of the man of sin, an emissary of the prince of darkness;—that it may be administered in sport or in blasphemy, and yet be valid as though administered by a duly commissioned steward of the mysteries of God.

Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the scriptural standard. She *claims to be infallible*; her dogmas she promulgates as the doctrines of heaven; and she pronounces her heaviest anathema against any and every man who questions her authority, and refuses to bow to her doctrines. She cannot recede from the ground she has assumed. She has adopted as her own, the decisions of the Council of Trent, which degrade the word of God, which claim equal authority for the Apocrypha as for the New Testament, and which declare the sense held and taught by Holy Mother Church, on the authority of tradition and of the fathers, to be the true and only sense of Scripture. All who deny this position or who question her authority, she denounces with the bitterest curses.

She thus perverts the truth of God, she rejects the doctrine of justification by faith, she substitutes human merit for the righteousness of Christ, and self-inflicted punishment for gospel repentance: she proclaims her so called baptism, to be regeneration, and the reception of the consecrated wafer in the eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him, all the grace he can impart. Is this the truth? Is reliance on this system, true religion? Can, then, the papal body be a Church?

The Church, (i. e. the Church visible,) as defined in our standards—is the whole body of those persons, together with their children, who make profession of *the holy religion of Christ*, and of submission to his laws, (Form Gov. ch. ii. § 2.) As certainly, then, as the dogmas and practices of Papal Rome are not the *holy religion of Christ*, must it be considered that the papal body is not a Church of Christ at all, and if not, then her agents, be they styled priests, bishops, archbishops, cardinals or pope, are not ministers of Christ in any sense, for they have no connection with his true visible Church, and, not being true ministers of Christ, they have no power to administer Christian ordinances, and the rite they *call* baptism, is not, in any sense, to be regarded as valid Christian baptism.

Further, by the perverted meaning they affix, and the superstitious rites they have superadded to the ceremonies they perform, under the name of baptism and the eucharist, the symbolical nature and true design of both the ordinances of baptism and the Lord's supper, are lost sight of and utterly destroyed; so that, could we by any possibility assign to her the *name of a Church*, she would still be a Church without the two grand ordinances of the gospel; she neither administers Christian baptism, nor celebrates the supper of our Lord. Moreover, since, by the 11th canon of the Council of Trent, she declares the efficacy of her ordinances to depend upon the *intention* of the administrator, no man can know with certainty that her form of administration in any ordinance is not a mere mockery; no consistent papist can be certain that he has been duly baptised, or that he has received the veritable eucharist: he cannot *know* that the priest who officiates at his altar is a true priest, nor that there is actually any one true priest, or any one prelate rightly consecrated in the whole papal communion. The papal hierarchy has by her own solemn acts, shrouded all her doings in uncertainty, and enveloped all her rites in hopeless obscurity. Even on this ground alone the validity of her baptism might safely be denied.

Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal, and conscientiousness in some of her priests, any ground of objection against the position here taken by this Assembly. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a Church of Christ, not by the opinions or practices of individual members, but by its standards and its allowed practices. Bound as he is by the authority of his Church, and that on pain of her heaviest malediction, to understand the Scriptures only in the sense in which his Church understands and explains them, a consistent papist cannot receive or hold the true religion, or the doctrine of grace. If he does, he must either renounce the papacy, or, hypocritically conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion, and an intelligent adherence to papal Rome, are utterly incompatible and impossible. The Church and the Papacy are the repelling poles of the moral system.

Difficulties may possibly arise in individual cases. It may not be easy at all times to say whether an applicant for admission to the church of Christ has, or has not, been baptized; whether he has been christened by a Popish priest or not. In all such doubtful cases, the session of a church must act according to the light before them. But it is safer, and more conducive to peace and edification, to embrace a well established principle for our guidance, and act upon it firmly, in the fear of God, leaving all consequences with him, than to suffer ourselves, without any fixed principles, to lie at the mercy of circumstances.

While some other churches may hesitate to carry out fully the principles of the Reformation, in wholly repudiating Popish baptism, as well as the Popish mass, we, as Presbyterians, feel bound to act on the principle laid down by our Assembly so long ago as 1790 (see Digest pp. 94, 95) that, so long as a body is by us recognized as a true church, her ordinances are to be deemed valid, and no longer.

In 1835 the Assembly declared the Papacy to be apostate from Christ, and no true church. As we do not recognize her as a portion of the visible church of Christ, we cannot, consistently, view her priesthood as other than usurpers of the sacred functions of the ministry, her ordinances as unscriptural, and her baptism as totally invalid.

Dr. Lord, on behalf of himself and others, asked leave to introduce a dissent with reasons, from the foregoing report, which was admitted to record, and is as follows, viz:

The undersigned would respectfully dissent from the decision of the General Assembly in reply to Overture No. 6, for the following reasons;

1. Because, while we are not prepared to affirm that Baptism in the Church of Rome is always valid, yet we think the general decision, that there is and can be no Christian baptism in the papal communion, involves a denial that any part of the Church catholic remains in that apostacy, and is based upon wrong views of the nature of the ordinance itself.

2. Because in deciding this question, we understand the General Assembly to assume that if the Church of Rome is no Church of Christ, then baptism in her communion is necessarily void; an inference which none of the Reformed Churches has ever made from the same premises; an inference which denies the validity of the baptism of the Reformers, who testified against Rome as antichrist; an inference which is likely to bring us into collision with sister churches with whom we are in correspondence; and because we cannot see that such an inference necessarily follows from the premises, and in our opinion the argument has been prejudiced by presenting the question as one in relation to the corruptions of Rome, in which we are all agreed.

3. Because we think the question of the rebaptism of converts from Romanism should be decided by the church sessions called upon to receive them, in view of the circumstances of each case as it may arise; and that a positive and definitive rule is one that cannot be wisely established, is not called for by any actual exigency, is not now demanded judicially in the usual course of decisions upon appeal and complaint, or upon revision, when each case is fully considered upon its merits; but as a mere abstract question, which in our view, it would be wise to leave where the Reformed Churches have hitherto left it.

John C. Lord,
John Hendren,
Henry McDonald,
John Warnock,
Thomas Aitken,
James McNair,
Samuel E. Hibben,
William Burton.

CHRIST CHURCH.—The Rev. Horace Hills, Jr., resigned the Rectorship of this Parish last week, with the best and kindest wishes of its members, as was manifest, by the adoption of appropriate resolutions, at the Parish meeting which accepted his resignation. Previous to his leaving the place, a large number of his Parishioners made him a friendly visit, and presented him with over $200 in money, besides various articles, to the value of about $100 more. Among others, were a beautiful *gold Cross*, presented by the Teachers of the Sunday School, and an elegant *silver Cup*, by the Sunday School Scholars—both with suitable inscriptions. These manifestations of regard are among the "pleasant things of life," and tend to lessen the pain occasioned by the separation of a beloved clergyman from his people.—*Middletown (Con.) Sentinel.*

The Rev. Dr. Wheaton, formerly of Hartford, Con., and late of Christ Church, New Orleans, has sailed for Europe. We understand that he has left his valuable Library for the use of Trinity College Hartford, during his absence; and that he generously proposes to make some valuable contributions to its philosophical apparatus while abroad.—*Calendar.*

We understand that a copy of the following act of excision has been forwarded to each of the Bishops in the United States:—

DECLARATION

In the case of the Rev. JOHN DAWSON HULL, *of Huntly.*

In the name of God, Amen.

Whereas the Rev. John Dawson Hull, B.A, late incumbent of the Episcopal Chapel at Huntly, in our Diocese of Moray, did on the 16th February in the current year, officiate in a place of worship, the minister of which had thrown off his allegiance to the Scottish Episcopal Church, and did also on the said 16th February, admit the said minister to officiate in the said Episcopal Chapel at Huntly, and whereas he refuses to abstain in future from similar acts of irregularity, and whereas forgetting his ordination vows, and solemn promise of Canonical obedience, the said Rev. John D. Hull, in a letter addressed to us on the 25th day of March last, declared that he had entirely withdrawn himself from the Ecclesiastical Jurisdiction of the Diocesan of Moray, Ross, and Argyle; and further, because he declined to attend a meeting of the Diocesan Synod, specially held in St. John's Episcopal Chapel at the town of Forres, the 23d day of April, to hear and decide upon the several charges brought against him; and moreover, whereas the said Rev. John D. Hull, does, in a state of Schism, and Canonical disobedience, continue to officiate in said Episcopal Chapel at Huntly: Therefore, we David Low, Doctor of Laws, Bishop of Moray, Ross, and Argyle, sitting in Synod, the said 23d of April, and acting under provision of Canon Forty-One, do hereby reject the said Rev. John D. Hull, and publicly declare, that he is no longer a Clergyman of the Episcopal Church in Scotland.

In connexion with the facts stated, and in consequence of the sentence just pronounced, while we shall not cease to labor and pray for his restoration to the unity of the Church, we feel it in the meantime to be our duty, however painful, to warn the members of the Church, as well as all Episcopalians elsewhere, to avoid ecclesiastical communion with the said Rev. John D. Hull, in Public Prayers and Sacraments, or in any way to give countenance to him in his present irregular course, lest they be partakers with him in his Schism, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church, from which danger we most heartily pray that Almighty God of his great mercy, will preserve all faithful people through Jesus Christ our Lord.

And it is earnestly hoped, that no Bishop of the United Church of England and Ireland, or of the Protestant Episcopal Church in America, will receive any Clergymen who have officiated in Scotland, without Letters Testimonial from the Diocese where they have last served in this country.

In addition to the foregoing Declaration, it was further resolved—

That this Synod, while it repudiates the conduct of the Rev. J. D. Hull, as utterly inconsistent with the character of an Episcopal Clergyman, feels itself called upon to notice the aspersion contained in his last reason for withdrawing, viz: "that the Scots Episcopal Clergy, undeniably and hereditarily, hold tenets plainly at variance with the Thirty-Nine Articles." The Synod on the contrary, hereby declare that they cordially abide by the said Articles, in their natural, literal, and grammatical sense, and consider that no honest man can hold office in this Church, who signs them in any other signification.

Maryland Convention.

The Fifty-seventh Annual Convention of the Church in this diocese commenced its session in St. Paul's church, Baltimore, on Wednesday, 28th ult.; present Bishop Whittingham, 34 clergymen, and 29 lay delegates. Morning prayer was read at six o'clock, the Litany at 9, and at noon the regular morning service was continued; after which a sermon was delivered, and the Holy Communion administered. Mr. H. Colburn was unanimously reelected Secretary, who appointed Mr. F. A. Baker his assistant. The Bishop then delivered his annual Address, by which it appears, says the Baltimore Patriot, that there are 101 clergymen in the diocese, 87 of whom are entitled to seats in the Convention; that there are 97 congregations entitled to delegates; and that during the past year two new churches have been consecrated, and the corner stones laid of six others, which are now in progress. Applications to be admitted into union were received from the church of the Ascension, Washington city; Grace church, Hungary Neck; Grace church, Elkridge Landing; and Trinity church, Baltimore.

In the afternoon session, an application to be admitted into union was received from Christ church, Hagerstown. A resolution was offered by the Rev. Mr. Atkinson, requesting the Bishop to ordain Deacons under the new canon of 1844; which, after a very warm and animated debate, was made the order of the day for Thursday afternoon, at half past five o'clock.

Thursday, May 29.—The following gentlemen were elected the Standing Committee: *Western Shore*, Revs. Dr. Wyatt, and Messrs. Gilliss, Atkinson, and Pinkney; *Eastern Shore*, Revs. Dr. Spencer, and Messrs. McKenney and Jones.

A considerable part of the day was occupied in the discussion of a canon relative to the admission of new parishes, which was finally re-committed to a committee, who subsequently reported a canon, which was adopted; ayes, clergy, 47, laity, 32; nays, clergy, 15, laity, 21.

The resolution as to the ordination of Deacons under the canon of 1844 was referred to a committee consisting of Rev. Drs. Wyatt and Mason, and Messrs. Atkinson, Harrison, and Chambers.

Friday, May 30.—The consideration of the report of the committee on the admission of Christ church, Hagerstown, after debate, was laid upon the table; ayes 76, nays 47. A committee of five was appointed to endeavor to effect an amicable arrangement between St. John's and Christ churches, Hagerstown; ayes, clergy, 50, laity, 24; nays, clergy, 11, laity, 22.

Saturday, May 31.—The following gentlemen were elected Trustees of the General Theological Seminary: Rev. Messrs. Kerr, Miller, Lyman, Evans, and Chamberlain.

An attempt was once or twice made to expedite business, by omitting the mid-day services, in order that the clergy might reach their parishes by the end of the week. The Bishop, however, to whom the regulation of this matter belonged, deemed the measure to be inexpedient.—*Banner.*

Delaware Convention.

We are indebted to the attention of an esteemed correspondent for the following account of the proceedings of this body.

The Convention of the Diocese of Delaware for 1845 convened in Wilmington, at 9 o'clock, A. M., on Wednesday, the 28th ultimo. The place of meeting designated by the previous Convention was Trinity Church; but as the painting of this edifice, which had been commenced with the expectation that it would be completed in time, was still unfinished, it was found necessary to hold the Convention at St. Andrew's. There was a full attendance of the clergy entitled to seats, and a large attendance of lay deputies.

Dr. J. F. Wilson was unanimously re-elected Secretary. At 10 A. M. Divine Service commenced. The Rev. Walter E. Franklin read morning prayer, assisted in the Lessons by the Rev. John A. Childs. The Convention Sermon was delivered by the Rev. John L. McKim. Two candidates for orders, Mr. Dennison and Mr. Burchan, lately transferred to this diocese from that of New York, were ordained Deacons, by Bishop Lee, who also administered the holy communion, assisted by several of the clergy. The candidates were presented by Rev. K. J. Stewart.

The business of the Convention was conducted with tranquillity and harmony. The only subject which elicited any discussion was that of the new class of Deacons authorized by canon VI. of 1844. The Bishop had in his Address recommended the consideration of the provisions of this canon to the Convention. Resolutions were adopted, recommending attention to the subject on the part of the diocese, postponing final action until the next Convention, and providing for a committee to take the subject into consideration, and to report at that time. The discussion was amicable, and understood on all hands as designed only to call attention to the subject, and to elicit suggestions *pro* and *con*. The final decision of the question is, of course, doubtful. It is, however, a question of great importance; and much may be said on both sides.

The gentlemen elected as members of the Standing Committee are the following:—Of the *Clergy*, the Revs. J. W. McCullough, (afterwards elected President,) Thos. Billopp, and Walter E. Franklin: of the *Laity*, Wm. T. Reed, Esq., (afterwards elected Secretary,) and the Hon. Geo. B. Rodney. Deputies to the General Convention: of the *Clergy*, the Revs. J. L. McKim, Thos. Billopp, W. E. Franklin, and J. W. McCullough: of the *Laity*, Gen. Richd. Mansfield, Col. S. Paynter, W. T. Reed, Esq., and M. Bradford, Esq. Education and Missionary Committee: Right Rev. Alfred Lee, D.D., *ex officio*, President; Rev. J. W. McCullough; Rev. K. J. Stewart; E. N. Thomas, Treasurer; and Edmund Canby.

It is a favorable and gratifying indication that the contributions for Missionary purposes have been nearly doubled within the past year.

The Convention availed itself of an act of incorporation passed by the Legislature at its last session, for the purpose of raising a fund for the Bishop's salary, for the support of Missions, and to aid aged and infirm clergymen, or their widows and orphans, in necessitous circumstances. Trustees were appointed by concurrent ballot; but the names of all are not at this moment recollected. Chief Justice Booth is first on the List.

The Convention adjourned, *sine die*, on Thursday at 1½ o'clock, P. M.—*Banner of the Cross.*

DIOCESE OF VIRGINIA.—At a meeting of the Standing Committee of this Diocese, held on Tuesday the 20th ult., the Rev. Lewis Walke, Deacon, was recommended to the Bishop for Priests' Orders, and Mr. James D. M'Cabe, late a minister of the Episcopal Methodist denomination, as a candidate for Orders.—*So. Ch.*

THE CHURCH IN NEW ENGLAND.—The progress of the Church in the land of the Puritans, (the least propitious in our country to her growth,) has been very encouraging. The following was the number of parishes in the year 1748:—

Massachusetts, 12; Rhode Island, 5; Connecticut, 17; New Hampshire, 2—total, 36.

Our churches now number as follows:—

Maine, 6; New Hampshire, 14; Vermont, 33; Rhode Island, 21; Connecticut, 97—total, 233.—*Calendar.*

For the Churchman.

At a meeting of the Wardens and Vestrymen of St. Mark's Church, held on the 7th day of June, in the year of our Lord 1845, Mr. Samuel Ayres was appointed Secretary *pro tem.*, and the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased Almighty God in His wise Providence to take out of this world the soul of the Rev. DAVID OGDEN, the former Rector of this Parish, therefore

Resolved, that while we bow with submission to this dispensation, we bear witness to the zealous interest he ever manifested in the affairs of this parish, and his unwearied labors for the advance of its prosperity, even in the midst of the discouragement of protracted and severe illness during the whole period of his rectorship.

Resolved, that as a testimony of respect to his memory the chancel be hung in black for the space of six weeks.

Resolved, that a copy of these resolutions be transmitted to the family of our deceased Rector, and to the "Calendar" and "Churchman" for publication.

SAMUEL AYRES, Sec'y *pro tem.*

New Canaan, Conn.

Clerical Changes.

The Rev. William C. Richmond has resigned the rectorship of Zion church, in this city.

The Rev. Horace Hills, jr., having resigned the rectorship of Christ church, Middletown, Conn., requests his letters on business directed to Prof. Hackley, Columbia College, New York city, or to Detroit, Michigan.

The Rev. Solomon G. Hitchcock having removed from Essex to Hebron, Conn., requests his letters and papers directed accordingly.

The Rev. Samuel Fuller, D.D., Professor of Systematic Divinity in Kenyon College, Ohio, has accepted a call to the rectorship of St. Michael's church, Litchfield, Conn.

The Rev. Charles V. Kelly has resigned the charge of St. Peter's church, Tecumseh, Michigan, and accepted that of Christ church, Ottowa, Illinois.

The Rev. G. S. Davis has resigned the rectorship of St. Andrew's church, Elyria, and accepted a call to that of St. Paul's, Medina, Ohio.

Married.

In Alexandria, on the 8th ult. by the Rev. Dr. Sparrow, the Rev. E. W. SYLE, Missionary to China, to Miss JANE W. DAVIS.

In Danville, Pa. on the 13th ult. by the Rev. E. N. Lightner, the Rev. MILTON C. LIGHTNER, to MARTHA H. BALDY, of that place.

At Vicksburg, Miss., May 5th, by the Rev. F. W. Boyd, Prof. JOSEPH C. PASSMORE, to SUSAN O., eldest daughter of the late Rev. G. Weller, D.D.

In St. John's, Warehouse Point, Conn, on the 29th ult., by the Rt. Rev. Bishop Brownell, Rev. J. M. WILLEY, to CAROLINE L., eldest daughter of B. P. Barber, Esq. of that place.

Died.

At Lambertville, N. J., on the 10th ult., CAROLINE BROOKS, wife of the Rev. James Adams, Missionary in Hunterdon county.

At Philadelphia, on the 15th ult., aged 11 months, JULIA STOCKTON, daughter of the Rev. N. Sayre Harris.

Calendar.

June.

15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

Notices.

☞ The ANNUAL SERMON before the BOARD OF MISSIONS of the Protestant Episcopal Church will, D. V., be preached on the evening of Wednesday, June 18th, at St. Bartholomew's church, by the Rev. GEORGE BURGESS, of Hartford. Service to commence at a quarter before eight o'clock.

A Collection will be made for the Domestic and Foreign Missionary Society. June 14.

The MISSIONARY MEETING, directed by a standing rule of the Board, will be held on Thursday evening, 19th June, at a quarter before eight o'clock, at the church of the Ascension.

Addresses may be expected from the Rt. Rev. Bishop Eastburn, the Rev. Dr. Tyng, the Rev. Dr. Vinton, the Rev. Thomas Atkinson, the Rev. Francis Vinton, and the Rev. I. P. Labagh.

A Collection will be made for the Domestic and Foreign Missionary Society. June 14.

GENERAL THEOLOGICAL SEMINARY.—A public examination of the Students of this Institution will be held at the Seminary, on Thursday, Friday and Saturday, the 19th, 20th and 21st days of June, inst.; commencing at nine o'clock in the forenoon of each day.

BIRD WILSON, Dean of the Faculty.

Seminary, 11th June, 1845.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.—The Board of Managers will hold their Annual Meeting at the Depository No. 20 John street, on Wednesday, 25th inst., at half past 8 o'clock, A. M.

The Managers are respectfully requested to attend without further notice. By order,

(Signed) ANTHONY TEN BROECK, Sec'y.

New York, June 3, 1845.

☞ The editors of the periodicals of the Church will confer a favor by copying the above notice.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, 25th June, instant, at 7 P. M., in St. Luke's church, in the city of New York.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 P. M.

The Annual Essay will be read the following day, at 12 M. in the Seminary Library.

A full attendance of the members is earnestly requested. By order,

June 7. W. WALTON, Rec. Sec'y.

GENERAL THEOLOGICAL SEMINARY.—The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New York, in the Sunday School room of St. John's Chapel, on Wednesday, June 25, 1845, at 6 o'clock, P. M. EDWARD Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Wednesday, the 18th of June next, at 5 o'clock, P. M.

June, 1845. P. VAN PELT, Sec'y.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
June, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
June, 1845. 114 East Broadway, cor. Pike.

FAIR AT ST. LUKE'S CHURCH, ROSSVILLE, STATEN ISLAND.—The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. June 7.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 4th of June, the Treasurer has received the following contributions:

From St Mark's ch in the Bowery, N Y, for Arkansas, $10; from Missionary station at Terre Haute, Ind, $11 27; Point Commerce, do, $2; Bolivar, Tenn, $10; monthly collection, St Michael's ch, N Y, per Rev W Richmond, half, $8 71; from "the good Churchman" at Waverly, Ills, per Bp Chase, $2; through W H Hubbard, Esq, R A in Richmond, Va, from St Margaret's ch, Caroline Court House, half, $3 79; Christ ch, Spottsylvania co, half, $1 89; St John's ch, do, half, $3 79; missionary box in do, half, 57 cts; Master and Miss Leavel, 8 cts; Albert Jenkins, half, $2 50; D M Wharton, half, $2 50; Mrs Mary A Whittle, for Western Missions, $2; St Paul's ch, $1 10; Robt Nelson, Esq, for Missouri, $5; St Paul's ch, King George co, $7 63; Antrim parish, Halifax co, $2; Walker's ch, Albermarle co, half, $9 93; Christ ch, Charlottesville, $18 81; Mrs Elizabeth Withers, of Dinwiddie, half, $1; St Martin's parish, Hanover, half, $18 75; Roanoke parish, $20—total, $101 34; through E H Thomas, Esq, Treasurer Missionary Committee Diocese of Delaware, from Sunday school of Trinity ch, Wilmington, $12 17; Young Ladies' Society of St Andrew's ch, do, $12; St Ann's ch, Middletown, $3 07—total, $27 24; Christ church, Guilford, Vt, $7; through N R Middleton, Esq, R A in Charleston, S C, from St John's ch, John's Island, $22 09; St Andrew's ch, for Georgia, $17; Prince George's, Winyaw, $10; All Saints' ch, Waccamaw, $50; St Michael's ch, Charleston, $32 62—total, $131 71; Salem, Mass, St Peter's ch, $25; Amesbury, do, St James's church, $3 23. Total amount, $339 60.

THOMAS N. STANFORD, Treasurer,
June 11, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 4th inst, has received the following sums:

From a lady, by Rev N S Harris, half, $1; offerings St Mark's ch in the Bowery, for China, $5; for Africa, $5; St Paul's ch, Southbury, Ct, Rev Richard Cox, rector, for Constantinople, $10; S school, Christ ch, Washington, D C, per J P Ingles, Esq, for education of Wm Hodge, Africa, $20; monthly collection, St Michael's ch, N Y, Rev Wm Richmond, half, $8; through H Trescott, Esq, R A, Charleston, S C, Charleston Missionary Lecture, $5 35; St John's Island, St John's ch, $2 53; do, do, for education in China, $6 40; do, do, for China, $3; a lady of St Michael's ch, annual pledge for Constantinople, $20; a member of do, 1st and 2d instalment, monthly pledge of $30 per annum, for Constantinople, $5; Church offerings of St Michael's, for Constantinople, $4 50; do, do, for Foreign Missions, $32 63—$79 41; through Wm H Hubbard, Esq, R A, Richmond, Va, from Rev D M Wharton, St Mary's ch, Caroline, half, $3 79; Christ ch, Spottsylvania, half, $1 89; St John's ch, do, half, $3 79; missionary box, St John's ch, do, half, 58 cts; Master Byrd T Sewell 10 cts; Miss Ann Matilda Sewell, 6 cts; half, 8 cts; Albert Jenkins, half, $2 50; D M Wharton, half, $2 50—$15 13; per Bp Johns, E M H, $2; E C H, $2; M B H, $2—$6 for Constantinople; Rev Mr Adie, Shelburn parish, Loudon co, for Africa, $5; through Wm Williams, Esq, from the Convention at Fredericksburg, Lunenburg co, Mr Robt Nelson, for Africa, $5; R A Atkinson, for Africa, $3; R B Atkinson, for do, $3; Mrs Lucy A Lock, for do, $2 50; a family of St Stephen's ch, Culpepper co, for Africa, half, $2 75; do, do, for China, half, $2 75; St Paul's ch, King George co, $15 25; Raleigh parish, Amelia co, for Africa, $12; Antrim parish, Halifax co, Mrs Eliza Bruce, for Africa, $15; Mrs Eliza A Bruce, for do, $20; Mr T G Coleman, for do, $20; Mrs Mary E Granmer, for do, $2 50; Mrs E J Easley, foreign, $2; Col C H Cahamp, for Africa, $2; Miss Catharine Holt, for Africa, $1; Miss Mary J Smith, for Africa, $1; Rev S Granmer, for China, $5; for Africa, $15; Walker's ch, Albermarle co, half, $9 93; Christ church, Charlottsville, $37 63; Mrs Elizabeth Withers, Dinwiddie, half, $1; St Martin's parish, Hanover, half, $18 75; Mrs J R Gwynor, Urbana, $1; St Paul's ch, Norfolk, for education "Ann D Miller" in Africa, $20; St Paul's ch, Norfolk, for China, $3—$221 06; Rev Jno T Clarke, Roanoke parish, Halifax co, for Africa, $20; S school St James's ch, New London, Ct, for education, Africa, $5 31; Ladies' Missionary Society, Trinity ch, Columbus, Ohio, A F Dobbs, rector, $26; Sunday school St Peter's ch, Charleston, S C, education Chinese boys, $39 57; through R Appleton, Esq, Boston, Treas, St Peter's ch, Salem, $25; St James's ch, Amesbury, $3 23; St Paul's ch, Newburyport, for Africa, $2—$30 23; from Church of the Ascension, N Y, Rev G T Bedell, rector, Miss "A's" scholars, education in China, $55; Miss Turner, do, do, $25; Miss Le Roy, do, do, $25—$105. Total, $601 71.

J. SMYTH ROGERS, Treasurer,
New York, June 11, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Zion ch, Greene, Chenango co, Rev Alfred Louderback, $5; St John's ch, Ogdensburgh, Rev H R Peters, $3 86. Total amount, $8 86.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 11, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Zion ch, Greene, Chenango co, Rev Alfred Louderback, rector, $3; Mrs Suydam, donation, $3; sundry donors, by the hands of D H Hoyt, $6 25; a friend, $1; Henry Youngs, to constitute him a life member, $10; Trinity ch, New Rochelle, Rev T W Coit, rector, $25; D H Hoyt, donation, $5. Total amount, $53 25.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 11, 1845.

In Press, and will be published without delay.

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"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

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June 14—tf. 25 John st.

CHURCHMAN'S LIBRARY.—The 6th No. of the 2d volume, for June, 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, June 14, 1845.

REPRINT OF THE EARLY PRAYER BOOKS.

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HISTORY OF THE CHURCHES.

Will be ready on Saturday 21st inst.

NO. 5 of the History of the Protestant Episcopal Churches in the City of New York; containing a view of the West Front of NEW TRINITY, and a view of ST. STEPHENS. Price 25 cents.

☞ Subscribers who have removed their residences since the last number was issued, will please leave their present address at the office of the Publishers.

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June 7 200 Broadway.

JUST PUBLISHED

By the General Prot. Episcopal S. S. Union,

DANIEL DANA, JR., AGENT,

THE JUVENILE REPOSITORY, Vol. IV., being a republication of a portion of Burns' (London) Juvenile Series. For sale at the Depository, 20 John street. May 17—tf

The Commemoration of the Faithful Departed.

"We shall not all sleep, but we shall all be changed."
1 Cor. xv. 51.

It is plain from the writings of St. Paul, that even the apostles of our Lord did not know but that their Master's coming might be in their own lifetime. He had, for the secret ends of His divine wisdom, left the day of His return unknown, that they might never give over watching. With them the strange thing was, not that He should be so near at hand, but that He should tarry so long. But time ran on. Some were called away from their earthly vigil: they began one by one to fall asleep: they whose eyes were dim with age, and the martyrs who were early bid to follow their Lord unseen: and as the time still lingered, and the storm fell upon the Church, the visible fellowship of saints grew thin, and apostles, evangelists, bishops, and holy brethren, fell asleep one by one. But the Church neither forgot them, nor deemed that they were severed from her fellowship. The communion of saints was a part of their baptismal faith; and though hid from her eyes, she knew they were nigh in spirit. And she fostered them in memory, and wrote their names in her book; and whensoever the saints, that were still left on earth to watch for the Lord, met together in the communion of the holy eucharist, she read aloud their names, as bidding them to their wonted place in her choir. She commemorated them with thanksgivings, and commended them to God's keeping as her precious treasures.

Now this was done, first of all, out of love to them and to their image. She fondly cherished every remembrance of their words and deeds, of their gentleness and purity; she rejoiced over them with a sorrowful gladness, as a mother musing over departed children: she could no longer behold them, and break bread with them; but she could prolong their presence by the vivid recollection of their beloved image, and by the consciousness of an united adoration: she knew that while she tarried praying without, they were but within the precinct of an inner court, nearer to the eternal throne.

And next, she commemorated them in faith, to keep up the conscious unity of the Church. They were not severed, but only out of sight. The communion of saints was still one. Nothing was changed but the visible relations of an earthly life: all the unseen relations of love and fond attachment still remained, nay, were knit more closely; for they that were yet watching had an intenser love, softened and purified by sorrow; and they that slept were filled with the love of God. The unity of the saints on earth with the Church unseen is the closest bond of all. Hell has no power over it; sin cannot blight it; schism cannot rend it; death itself can but knit it more strongly. Nothing was changed but the relation of sight; like as when the head of a far-stretching procession, winding through a broken hollow land, hides itself in some bending vale: it is still all one; all advancing together; they that are farthest onward in the way are conscious of their lengthened following; they that linger with the last are drawn forward, as it were, by the attraction of the advancing multitude. Even so they knew themselves to be ever moving on; they were ever pressing on beyond the bounds of this material world. They knew the life of the Church to be one, and indivisible; that seen or unseen, there was but one energy of spiritual being, in which all were united; that all were nourished by the same hidden manna, and slaked their thirst in the same waters of life. They were one in the personality of Christ's mystical body; and all their acts of love and adoration were shared in full by each several member.

Again: they commemorated their sleeping brethren in faith, that they might give God the glory of their salvation from this evil world. They ceased not to render the sacrifice of thanks to Him for His accomplished mercy in forgiving them their many sins. They remembered what they had been at the first; how from blind Judaism, or blinder heathenism, or a proud philosophy, or from a sensual life, God had translated them "into the kingdom of His dear Son;" how He had made them new creatures. They did not forget John Baptist, and the ever-blessed Virgin, and John the beloved disciple, and Mary Magdalene, and Saul the persecutor, and those vessels of grace in whom was reflected the fulness of God's pardoning mercy. In the commemoration of the saints, they showed forth the manifold grace of Christ, and the manifold fruits of His mysterious passion; and thus, while they lovingly cherished their memories, they also, and above all, glorified the King of Saints. But they had also another design in this act of commemoration; namely, to stir up the faithful in their warfare by the deeds of the saints in rest. Well did they know that nothing preaches like example. The day was not come when men should undertake by words and lifeless signs alone to win souls for Christ. They knew that words are as weak as deeds are almighty; that Moses was slow of tongue, and that some deemed even the speech of Paul contemptible; that deeds carry all before them. Therefore they unrolled, year after year, and feast after feast, the catalogue of saints, and read aloud their warfare and their victory; thereby to embolden with a holy daring the Church militant on earth; to put a new heart and a new life into the weary and the wavering; to show what is possible, what is easy, for regenerate man to do; to provoke us to a manlier faith by desire for a crown like theirs, and by shame at a life like our own.

I have now stated generally the intention of the Church in keeping up the memory of her sleeping members. It arose naturally, and by the unconscious promptings of love and faith. The perpetual commemoration of the saints fulfilled, even in the ages of the most enkindled charity and of the keenest faith, high and significant offices in the witness of the Church. But most of all is it of moment now, in days when faith is faint, and the love of many hath waxed cold. We will, then, consider awhile, of what especial moment is this affectionate commemoration in feasts and eucharists to the Church of these latter times.

And, first of all, it is a witness against what I may call the Sadduceeism of Christianity. It is strange enough that faith and love should have waxed so chill and dead among the Jews of old, that any should have arisen to deny the resurrection, and the very being of angels and of spirits; but stranger far that Christians should be sunk so low in cold, unfeeling torpor, as to live forgetful of the world unseen. Alas, how awful is the chastisement which follows on irreverent handling of holy things! Our forefathers too boldly ventured in within the veil, and troubled the sleep of the saints with importunate invocations; and thrust upon the followers of Him, who sought to hide Himself when men would have come to make Him a king, offices and dignities in God's kingdom, of which the prerogative is God's only. And from their first bold step they passed on to a prying curiosity into the secrets of God's hidden world; and must needs mete out the measures and conditions of the holy and unholy dead, and leave little known to God alone, but know all things, even beyond His revelations, and before His time: and in the realms of the unseen they grew bewildered, and thought they saw horrible phantoms, which mocked them into a belief of their own fevered imaginations. And on these they built up a lying doctrine, and beguiled men by a still more lying practice, and turned the unseen world into a fable, and the commemoration of the saints into a snare. And from this, by a not unnatural recoil, what they over-fondly doated on, we have coldly forgotten. The superstition of ages past has recoiled into the Sadduceeism of to-day. I am not speaking of free-thinkers, but of good and earnest people. They so overlook the time between death and resurrection, as virtually to shut it out of their belief: they make it almost a test of sound doctrine to leave out all teaching of the unseen state. With the entire book of the Apocalypse before their eyes, of which (except the last two chapters) the whole relates to the life-time of this visible world, and the paralled state of waiting and adoration in the world invisible, they think a cold reserve the surest token of illuminated faith. Not, indeed, when sorrow breaks upon them, and loved ones pass into the paradise of God: then nature, and truth, and love, are too strong for them: and the instincts and affections of their new-born hearts, long pent up in a forced and unnatural constraint, come down in full tide upon them, and carry them over the narrow barriers of their unsympathising theology. A riven heart is the best expositor of God's teaching about the saints asleep. Few have ever sorrowed, and missed learning mysteries of consolation. Sometimes, alas, this is not so. The habitual unconsciousness of an unseen world, in which even good men have been content to live, so insensibly deadens the quickness of the spiritual perceptions, that the heaviest sorrow leaves upon their hearts but a shallow and shortlived impress of the intermediate state. For a while their affections follow the departing spirit; and it may be they think their hearts will never return to this rough world, but dwell within the veil for ever. In a little time the first visions of the realities unseen, be they never so vivid, begin to fade into a colder light; and realities soften off into shadows, and shadows melt into films, and from films they draw themselves into motes; and this world and all its going-on of life, and the hurryings to and fro of every day, and the emptiness of home, and the loneliness of night, and the returning sadness of the morrow, so throng about a man, and first lower upon him, and then settle heavily upon him, that many give back from their first feelings, and unbind their resolutions, and shrink from the severe life of walking alone on the brink of the world unseen. The end of this is, that they become again, for the most part, what they were before: humbler, and it may be, more softened, more tender; on the whole, more religious,—but still entangled in the near and sensible things of this earthly life. And thus, it may be, they make forfeit of hidden blessings which God has tendered to them. They choose again a full home, rather than an empty one, fellowship rather than loneliness, a lower rather than a higher level in the life of God.

But though this may be found even in better men, the full Sadduceeism of the day is to be seen in the great mass of less earnest minds. It is not too much to say, that in a little while they have forgotten the dead. Of course there are exceptions; warm hearts will always cling, by an involuntary and almost unconscious fondness, to the memory of the departed. But here is the very difference: it is to their memory, not to their fellowship; to what they were, not to what they are. They look back on them, and remember their poor struggling humanity, their life of earth, their body of humiliation; all their endearing images are of early days, and gleams of transient happiness, and soft smiles, and softer tears, and the smooth cheek, and the full eye of this life's painted fairness; so that, after all, it is an embodied image, a dream of the earth, that such fond hearts still dwell upon. O that they had learned a higher and holier lore! Their loved ones are still the same, and yet are not what they were: they have passed from the humiliation of the body to the majesty of the spirit. The weakness, and the littleness, and the abasement of life, are gone; they are now excellent in strength, full of heavenly light, ardent with love, above fallen humanity, akin to angels. And it is we that pity the dead, call them poor, and shed tears over their coil of dust, which they put off at their exaltation. The living pity the dead? horrible pride! blind folly! while it may be they muse sadly and lovingly on us, and on our burdened and fretful life.

Most earthly are the thoughts respecting the sleeping saints even in better minds: as for the rest of men, they soon forget them. When they have buried their dead out of their sight, the unseen world closes up with the mouth of the grave; and they turn back to their homes, and muse in sadness, how they may begin to weave the same web over again, and make a new cast for happiness, and begin life afresh. It makes one's blood run cold to hear some people talk of the departed. And why is all this? What should put so unnatural a force upon the very instincts of the heart, but the cold tradition of a Christian Sadduceeism? Against this, then, the commemoration of the Church is a direct and wholesome witness.

Another most excellent benefit of this commemoration is, its tendency to heal the schisms of the visible Church. No particular branch of the visible body can be in energetic unity with the fellowship of other Churches, so long as its fellowship with the Church unseen is suspended. This contact with the invisible is the life of the visible Church: when once the bond of faith and love with this is loosened, the bond of visible unity also is well nigh dissolved. In all the contests of the Church on earth, all her members, be they never so much divided (unless by heresy or schism,) still hold communion in the court of heaven. They all find a common head in the King, and a common fellowship in the communion of saints. Their hearts make, as it were, a silent appeal from each other's misunderstandings to that world where all things are fully understood. In the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy Church throughout all the world is one. The eastern and the western are one in Athanasius and Cyprian, in Basil and Augustine; and in the lines of holy bishops, and the companies of blessed saints long ago fallen asleep, the Churches of the west are one. Schisms are half healed when hearts are chafed into love towards one common object; even as alienated sons meet and embrace in their love to one fond mother. And as the saints of Christendom are the unearthly bond even of divided Churches, so is the hallowed ancestry of each particular Church a bond of unity to its several members. Men are already half reconciled when they have agreed to honor one and the same spiritual lineage. It calls them out of themselves, and corrects the lordliness and pride of the individual will. O how infinitely mean appears all our fretfulness and littleness, which we would fain impose on others, and on ourselves, as zeal for truth, and jealousy for the glory of God! If they that sleep could read to us out of the book of their earthly life, how should we burn for shame at the poverty of our own! Therefore the Church commemorates their earthly warfare, that we may go forth out of ourselves in a reverent love for those whose sanctity abashes our inflated self-esteem. She bids us remember that, in comparison with her mighty dead, we are but worms; that the Church is not ours to rend and set in array, nor to patronise, and irreverently praise; that we are but one of a flowing tide of generations—one only—and that neither the wisest nor the best. Better were it for us to stand in awe at our own littleness. We are but a handful of restless, fretful, self-exalting children in the sight of the Church unseen.

Therefore, year by year, let us reverently commemorate their names, remembering what they were, but stedfastly gazing at what they are. Their very words are still ringing in our ears: of some the beloved image too is full before us. Let us live as they would bid us, could they still speak: let us fulfil their known behests, following in their steps, filling up the works that they began, carrying on their hallowed offices now bequeathed to our care: let us be like them in deadness to sin, and unceasing homage to our unseen Lord. As we grow holier, we grow nearer to them: to be like them is to be with them; even now they are not far from us, we know not how nigh. As yet, for a time, the veil is drawn. We shall know all at His coming. It may be, we shall say—What! so near, and we could not see you? At times we could almost fancy we were not alone; but when we strained our sight, we saw nothing; when we listened, all was still.

The French Government and the Jesuits.

Considerable alarm has been given to the Ultra-montaine papists in France, by the late proceedings of the Chambers of Deputies, (the House of Commons) of France against the Jesuits, those sworn and indefatigable enemies of all government but that of the Bishop of Rome. The *National* paper ridicules both parties—both sides of the question. The *Univers*, the French organ of the Jesuits and the other ultramontane papists regards the vote of the Deputies as little short of a death blow to religion—that is to the views and objects of its party. The paper called the *Constitutionel* (the imputed organ of M. Thiers) blames, of course, the Jesuits for having provoked the hostility of that statesman. It says:—

"An order of the day explaining its motives, proposed and explained by M. Thiers was adopted on Saturday almost unanimously by the Chambers of Deputies. It is understood that the laws of the country are opposed to the existence of the Society of Jesuits in France—that the execution of those laws is become necessary—that the Government is at liberty to treat with the spiritual authority, not for the purpose of making the execution of the laws subordinate to its assent, but in order to demonstrate to it that the measures which will be adopted with regard to the Jesuits do not in any degree affect the Church itself—it is understood, in fine, that in case the spiritual superior should refuse his consent, the laws of the country would not be the less executed. All these points having been clearly established by M. Thiers, with the formal assent of the Keeper of the Seals and of the Minister of the Interior, the order of the day was voted in these terms:—'*The Chamber, confiding to the Government the care of the execution of the laws, passes to the order of the day.*' On Friday M. Thiers commenced by declaring that he had no other object in this discussion than to afford the Government an energetic support, in order that respect for the laws might be maintained. This result he fully obtained on Saturday. Within a limited time, which cannot be distant, the 20 establishments of the Jesuits which exist in France will be closed, and the order will be dispersed. This will be justice. The principal responsibility of the conflicts which have recently arisen between the Church and the State are to be attributed to the Jesuits. M. de Carne endeavored to deny that the Jesuits had taken part in that contest. The fact is, however, incontestable. During the last century it was in consequence of a scandalous trial that the Jesuits were expelled from France; the new decree which at present strikes them was provoked by the scandal of another trial. They ever fall by an excess of audacity. The debate on Saturday was more brilliant than conclusive. M. Berryer and M. de Lamartine spoke with talent—the first to endeavor (but in vain) to contest the sense of laws, too clear in themselves; the second in order to re-produce the impracticable thesis of the absolute separation of the Church and State. M. Hebert justified by new details the luminous exposition which M. Thiers gave on Friday of our legislation. Some words from M. Odillon Barrot in support of the motives for the order of the day contributed to render the vote of the Chamber unanimous. M. de Larochejaquelin appeared to pronounce against the Jesuits on condition accepted by all parties that the cause of the Church should not be confounded with theirs. On the division a very few members of the Extreme Right, of the Extreme Left, and the Centre rose against the question. Never was a condemnation more freely pronounced, more unanimous, or more fully sanctioned by public opinion."

The *National* states, that—"Shortly after the vote of the Chamber of Deputies relative to religious congregations, M. Martin du Nord, the Minister of Justice, had sent for the celebrated preacher Father Ravignan, and endeavored to reason him into acquiescence in the desire of the assembly, and to prevail upon him to consent to a compromise which would satisfy the clergy and place his own responsibility under cover. The Minister represented to M. Ravignan, that 'after the decision of the chamber, he could no longer wink at the existence of unauthorized religious communities'—that 'his zeal for the interests of the Church gave him a right to expect that the clergy would assist him in a position so delicate'—and that he relied on his co-operation to induce the congregation in the Rue des Postes to dissolve itself and join the great body of the clergy. M. Ravignan replied to M. Martin, that if, as a Minister, he was obliged to abide by the decisions of the Legislature, the pious cenobites of that community were under obligations to the holy see, to religion, and to themselves, far more sacred than worldly interests, and that they could not acquiesce in any such terms. The discussion becoming warmer by degrees, M. Martin threatened to have recourse to the administrative measures recommended by the chamber, when Father Ravignan declared to him that 'the Jesuits of the Rue des Postes were determined to wait the result, and yield only to the power of bayonets.'"

The Welch Church and the Archbishop of Canterbury.—The Welsh people are now beginning to make a discovery with which they might have been acquainted a little sooner, and which is, that the Church of Wales was originally independent of the See of Canterbury, and never owned its control until the 12th century, when Archbishop Baldwyn, by an act of usurpation, assumed the authority of Primate: and partly by intrigue, and partly by force, succeeded in subjecting the whole of the Principality to the Ecclesiastical Court of Canterbury; and as this usurpation was fraught with much evil to the native clergy, and which 700 years have not removed, but on the contrary exceedingly aggravated, there is in the country a strong feeling in favor of throwing off the domination of Canterbury, and restoring the ancient Metropolitan See of St. David's. The idea is greatly encouraged, if it has not been altogether called into existence, by the recent Act of the Government, in extinguishing one of the Welsh Bishoprics and transferring its possession to another, and a distant part of the kingdom. To what extent this may proceed, or what the result may be, is beyond our powers of conjecture; but one thing we are taught by experience, which is, that when a whole people are roused to action through the irritation of any oppression, they seldom lapse into a state of tranquillity without effecting a redress of their grievance, or else coming into a serious collision with their opponents.—*Carmarthen Jour.*

Diocesan Intelligence.—Gloucester and Bristol.

Consecration of St. Mark's Church, Swindon.—The church of St. Mark's, erected for the use of what may be termed the railway population of New Swindon, was consecrated on Friday week, by the Bishop of Gloucester.

At this "new" town, the Great Western Railway has its chief locomotive depot. Between 80 and 100 engines are constantly kept here; and it is also in the workshops of this immense station that the locomotives as well as the carriages are manufactured. The population, constantly increasing, was about 900 in July last.

The church, which is situate a short distance from the line and to the east of the "new" town, is a substantial structure, with a parsonage-house and schools closely adjacent. It is in the decorated style of architecture, with a clerestory, nave, south and north aisles, chancel, north side tower and spire. The extreme height of the spire, which is placed by the side of the north aisle, opposite the second archway of the nave from the west end, is 170 feet. The church is entirely of stone. The whole of the interior is cleansed ashlar of Bath stone. The roofs (internally) are open to the ridges, and are constructed so as to have little if any lateral thrust. Great care has been taken to preserve the roofs from damp: and to effect this the back of the rafters has been boarded over. The pulpit is of solid stone richly moulded and carved, and is approached by a winding-staircase in the north-east pier of the chancel archway. All the windows are filled with decorated tracery. That in the east and west windows is very beautiful. The latter are "five light" windows, and are filled with stained glass.

The style of the parsonage-house and school is in keeping with the church.

The children attending the schools pay a merely nominal sum weekly. A good sound education is here given to the offspring of all those resident in the new town. We believe the school is in effect supported by the company. For the instruction of officers and others engaged at the station, a mathematical class has been formed. The principal object of this is to diffuse some knowledge of engineering among the men. A Mechanics' Institute, with a good library, has also been established. This has been attended with very beneficial results. A very considerable portion of the male population evince a growing disposition to avail themselves of the advantages to be derived from such an institution.

To the west of the church an ample piece of ground has been marked out by the company for a cricket-ground for the use of the work-people.

The Bishop of Gloucester arrived shortly after 11 o'clock by special train from Bristol attended by a considerable number of clergymen. Not fewer than 100 clergymen from various parts of the country were present at the consecration.—*English Churchman.*

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS—For Boarders, $300 per annum, (without accomplishments.) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. May 31—3mis

HENRY M. ONDERDONK & CO., beg leave to call attention to their stock of valuable Theological, Classical, School and Miscellaneous Works, which they have constantly on hand and for sale *low*. Among others will be found the following:

D'Oyle and Mant's Commentary on the Bible, 2v.
Patrick, Lowth and Whitby's do do do 2 v
Clark's.............................. do do do 2v
Family Prayer Book, by Bp. Brownell.
Illustrated do by Dr. Wainwright.
Standard do various bindings.
Butler's complete Works. Leighton's do do.
Burnet's Reformation, 4v
Newman's and Palmer's Works.
Jeremy Taylor's Sermons. Melvill's do.
White's Comparative Views, 2v
Paget's Sermons—*cheap edition.*
Sacra Privata, by Bp. Wilson, new edition.
Doctrine of the Cross—just published.
Saul, a Mystery, do do
Southey's Book of the Church.
Gresley's Works, &c. &c.

Also, an assortment of Bibles and Prayer Books, together with Stationery in every variety.

HENRY M. ONDERDONK & CO.,
May 31. 25 John street.

☞ H. M. O. & Co. have all the Church papers and periodicals. Clergy and others are invited to call.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

EPISCOPAL BOOKS.—The undersigned have on hand and for sale at their Bookstore, all new Episcopal works, at reasonable prices. Clergy from the country would do well to call and examine.

HENRY M. ONDERDONK & CO.,
June 7. 25 John street.

☞ Orders, enclosing cash, for any book in the market punctually attended to.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. Principal.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. George Jardine, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

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November 9—tf

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